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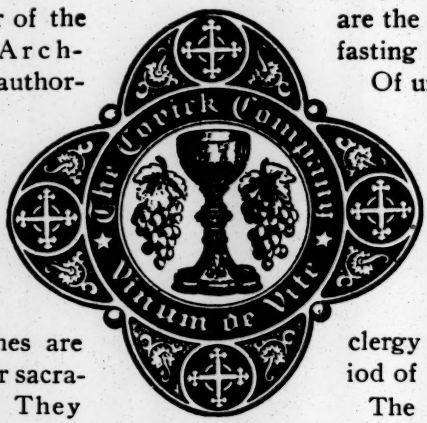

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SOME ASPECTS OF THE COUNTER-REFORMATION.

WHEN in the early sixteenth century the great revolution took place which was to break up the religious unity of Western Christendom, the central government of the Church was taken utterly by surprise.

Neither Leo X nor his court took Luther seriously as a standard-bearer of revolt. Whilst the apostate friar was thundering his defiance of papal authority, the Pope went a-hunting. Quite a sane thing to do in ordinary circumstances; but the circumstances were not ordinary, and the unfortunate thing was that the papal court did not recognize that fact. Leo X died, apparently unaware that a revolution had begun. His successor, Clement VII, a pious, God-fearing man, but as a statesman unequal to the crisis, could not but recognize the gravity of the situation when he saw not only Germany and Switzerland ablaze with heresy but England cut off from the Roman See by schism. But he was helpless to stem the tide. Overwhelmed by the storm, he was unable to gauge its significance or measure its effects. When the noble, far-seeing Contarini warned him that only by divorcing the Papacy from purely political ambitions, could its spiritual authority reassert itself to save the situation, neither Clement VII nor his entourage could comprehend the wisdom of the advice. Such a settlement of the Papal question as that brought about by the present Sovereign Pontiff, Pius XI, would have seemed to them (even if it had been possible) unspeakable. They thought of the Papacy as a political power

and had but little faith in its moral influence as a spiritual power.

The fact is that the Popes and the papal court of the Renaissance period had fallen under the sway of the political and social ideas of the period without realizing the fundamental antagonism between these ideas in practice and the Christian conception of society which it was the part of the Church to uphold.

They themselves had become partisans of a political conception of society which sooner or later was bound to challenge the temporal claims of the Pope, inherited from the medieval period: and in challenging those temporal claims, to revolt against his spiritual authority which had become so intimately interwoven with the temporal claims in the practical exercise of the Papal power.

The creation of a powerful Papal state in Italy able to hold the balance of power in the peninsula, and thus to become a political force in the councils of the predatory States outside Italy, however justified by purely secular considerations, was bound to lower the conception of the Pope as the spiritual Father of all Christendom, and to destroy the position of the Papacy as a court of appeal in temporal affairs to which it had attained at an earlier period. And the effect on the Roman court itself had been immeasurably injurious, inasmuch as it concentrated the energies of the Papacy too much on secular politics to the detriment of the more important religious issues.

So it was that when the religious revolt came which was to rend Christendom, the Papacy was unprepared to deal with it; and not only unprepared, but in too weak a moral position to deal with the first shock effectually. The religious revolt was thus given time to mature and spread; yet it would never have succeeded as it did in rending the unity of Christendom but for the fundamental political and social developments which marked the close of the medieval period, notably the absolutist governments and states, independent of all authority other than their own will; and owning no sanctions for authority other than the power to enforce it.

When the revolt was in full swing, the Papacy found itself confronted not only with heresies which denied particular dogmas of the Catholic Faith, but with a political theory which

made the Church subservient to the absolutist state or secular government and practically denied the right of the Church to exist except by the will of the secular power. And it was this "political heresy" (if I may term it so, which struck at the very constitution of the Church), that was at once the most vital and the most widespread, since in an attenuated and in some ways more insidious form, it operated beyond the confines of Protestantism, infecting even the Catholic monarchies with Erastianism.

That the Church and the Papacy weathered the storm is surely one of the strongest proofs of the divine constitution both of the Church and of the Papal authority.

Yet in summing up the situation in the Church at the time when the religious revolt began, there was happily another side to the picture than that to which we have referred. The worldliness of the papal court and of the majority of the higher clergy, the low spiritual vitality of the clerical estate and of the religious orders in general, are offset by a remarkable spiritual revival which had begun to manifest itself in religious orders, some time before the revolt came. About the end of the fifteenth century reform movements were taking place amongst the Observant Franciscans and the Dominicans; the first years of the sixteenth century saw the reform of the Camaldolesi under the leadership of Blessed Paolo Giustiniani and of the Benedictines of San Gregorio in Venice. There was, too, the clerical reform movement of the Theatines and the institution of lay corporations and societies, such as the Oratory of the Divine Love in Rome. Small beginnings, it is true; but indicative of a new spiritual force arising in opposition to the secularism and intellectual formalism which were sapping the spiritual vitality of the Catholic people.

This new Catholic reaction was both ascetical in character and intellectual. On its ascetical side it meant a turning back from the easy-going, rather sensuous, practice of religion toward a severe penitential and contemplative life, as amongst the Camaldolesi and in the Franciscan houses of recollection; or in an endeavor to reproduce the apostolic simplicity and frugality, as amongst the Theatines; or in the practice of selfdenial and the corporal works of mercy in the lay corporations. On the intellectual side it eschewed the barren specu-

lation and oratorical bombast into which the Scholastic thought of the period had degenerated and sought its inspiration in the works of the Fathers and in Holy Scripture: as was already the case with the Brothers of the Common Life in the Netherlands. Thus, for instance, the reformed Benedictines of San Gregorio in Venice took up with avidity the study of the Fathers: the conferences given to the Oratory of the Divine Love in Rome were practical expositions of the Epistles of St. Paul. Moreover a strong mystical tendency asserted itself both on the ascetical side of the movement and on the intellectual.

These beginnings of the Catholic Reform movement are interesting to the student of the Catholic Counter-Reformation as this appeared in opposition to the Protestant revolt, since the spirit of these first reactions entered very largely into the more organized reconstruction of Catholic life in the sixteenth century and was one of the sources of the amazing vitality of spiritual life in the Counter-Reformation period.

Humanly speaking, this nascent reform movement within the Church was the saving of Catholicism, inasmuch as it was the spring of that renewed spiritual life without which the Church could not have survived the onslaught of the new secular power and the religious revolts of the time.

To my mind, one of the most outstanding marvels of the sixteenth century was that sudden outburst of spiritual life and activity which renewed, so to speak, the youth of Catholicism just at the moment when, to the superficial observer, the Protestant revolt might well have seemed the death sentence of the Papacy and of the Church ruled by the Papacy. It was as though the Sack of Rome and all that the Sack portended, had set free the real genius of Catholic life from the shackles which had so long enslaved it. Just take the list of religious orders which came into being within about a quarter of a century from the Sack of Rome: Capuchins, Barnabites, Theaines, Jesuits, and Oratorians, to mention but the more widely known.

And religious orders do not spring from a barren soil. The founder of a religious order, or the initiator of a reform in an existing order, is one who finds a practical outlet for the spiritual aspirations of the inarticulate many who either

become his followers or fall under his saving influence. The founders of successful religious orders are the children of their time; they are leaders rather than creators of the religious movements which take concrete form under their guidance.

Beneath the secularism and formalism which seemed to paralyze the spiritual life of the Church at the beginning of the sixteenth century, there must have been a widespread religious ferment going on in the soul of Christendom, both to account for the underlying spiritual element in the Protestant revolt (for we cannot deny there was a spiritual discontent which made the revolt possible), and to account for the sudden outburst of spiritual activity within the Catholic body, which found a concrete expression in the birth and rapid growth of the new religious orders.

One wonders what might have been the history of the Church in Germany if Luther had been a saint instead of a revolutionary.

But a point I would emphasize is—that just where the evils of the Renaissance period were most blatant (in Rome and in Italy), you get this remarkable outburst of vigorous Catholic spirituality.

Nor was it confined to the new religious orders. In the pontificate of Paul III the majority of the cardinals at the papal court were men of deep piety and self-denying devotion —such men as Cardinals Contarini, Morone, Pole, Seripandi, and the fiercely zealous Carafa. Amongst the bishops of Italy you find such men as Ghiberti of Ravenna and Gonzago of Mantua: whilst among the laity, the new piety (if I may so call it) gained a stronghold in many of the noble houses and amongst the humanist scholars. A serious piety became almost fashionable. Coteries were formed for the study of religion—as to-day we have study clubs for social questions; nor was it a merely academic interest in religious questions which inspired these gatherings, but a sincere and thirsty piety. These coteries were not always above a suspicion of unorthodox tendencies, but generally they were sincerely and profoundly Catholic and contributed much to the revival of genuine religious piety in a practical form.

But a striking feature of this remarkable religious revival is its close association with the triumphant humanist spirit which

during the Renaissance had warred with decadent medievalism and for a period had affected religion to its detriment.

In the new spiritual revival, Catholic piety shook off the baser elements which had degraded the humanist movement in the fifteenth century and the early years of the sixteenth; but nevertheless was proudly humanist rather than medieval in its outlook and feeling. It was amongst the clergy and laity whose sympathies were with the new Humanism in thought rather than with the decadent thought of the Schoolmen, that the new piety found its most sincere adherents: and, too, the new religious orders which were most influential in reviving religion, notably the Capuchins, the Jesuits, and the Oratorians, were strongly tinged with the humanist spirit, as became evident as soon as they began to develop. As they spread out their activities, the Jesuits and Capuchins effected a certain reconciliation between the humanist spirit and the medieval; yet fundamentally they were both true products of the Catholic Humanism of the period working in different directions.

It is perhaps idle to speculate, how this Catholic rebirth would have worked out, had its activities not been conditioned by the Protestant revolt, and its normal development cramped by the world-war between the Church and the Protestant sects. Might not Catholic Humanism, for instance—which did produce a rich literature—have also opened out a new field of creative philosophic speculation in harmony with Catholic tradition and thus have prevented the wide gulf which has separated Catholic traditional philosophy from modern philosophic speculation? There are indications that such might have happened. Two names come to my mind as favoring this supposition: the Jesuit St. Robert Bellarmine and the Capuchin philosopher, Valeriano Magno — both profound original thinkers.

But the circumstances in which the Church was placed by its warfare with Protestantism, hampered a freedom of development such as we find in the twelfth and thirteenth centuries.

It was perhaps in the Council of Trent that Catholic Humanism scored its more signal vindication—and in nothing more than in the Tridentine definition of Justification. To explain my meaning, let us remember that the central dogma (if I

may so call it) of the humanist movement as it developed in the Renaissance period, had been the exaltation of Man—or rather I would say, The Man; not so much Humanity but the individual Man.

In its unchristian form this new individualism manifested itself in a worship of brute force and cunning. More legitimately it developed an art and literature which was the expression of the personal self. Over against this you had the formalism of the decadent medieval spirit which tended to kill any creative force or mental initiative; and in the practice of religion tended to foster the idea that external works had a value apart from the disposition or internal activity of a man's soul. Thus in practice the mere attendance at Mass, the lighting of a candle before a shrine were taken to secure one an entrance into Heaven, without regard to the religious disposition of the man himself. Quite rightly, the consistent Humanist (they were not all consistent) rebelled against such a perversion of the doctrine of "good works". Those who kept their Catholic instinct rebelled against the perversion of this doctrine without denying the doctrine itself: yet even amongst these there were some who, in stressing the need of proper personal dispositions, became rather hazy about the actual meritoriousness of good works themselves.

Luther and the Protestant Reformers—whose mental attitude was the antithesis of the Humanist — simply regarded human nature as wholly corrupt beyond hope of reconstitution in grace. The Protestant doctrine of imputative justification—the mere cloaking of our corruption by the mantle of Christ's merits — was from the Humanist point of view a degradation of man. Nor could he accept it as part of the Christian teaching without losing faith in Christianity itself.

The Council of Trent in its insistence that Justification implies the reconstitution of human nature itself in holiness; that this reconstitution is wrought by the grace of God working within us; and further that whilst this grace comes to us through the channel of the grace in Christ and is won for us by the merits of Christ's Redemption, it yet can become effective to salvation, only as men coöperate by their own will with the grace given them; and further that good works as proceeding from the will of man in coöperation with grace,

are meritorious for salvation—in this doctrine the Council set forth a conception of the dignity of man as co-partner with God in the work of salvation, and of man's personal responsibility for his own ultimate fate. The Humanist spirit could rightly feel that its exaltation of Man was justified, even whilst corrected. In this sense the dogmatic decisions of Trent were an apotheosis of the striving of the Humanist spirit: just as the disciplinary canons of the Council embodied many of the reforms long advocated by devout Catholic Humanists.

In one form or another the driving force of the reform movement within the Church down to the Council of Trent, and even afterward, was Catholic Humanism: its influence was reconstructive and creative and is found permeating or largely shaping all the reconstructive agencies which the needs of the time called forth.

I am not forgetting what (for lack of a better phrase) I will style the "reactionary reform party," of whom the most powerful representative at the Roman court was the fierce unbending Cardinal Gian Carafa, who eventually became Pope Paul IV. Gian Carafa was a zealot for the purity of the Church and at the same time an intense hater of heretics and of anything which savored of heresy, or even of novelty; a narrow but simple-minded bigot of intense driving power, his personal life was above reproach. Together with St. Cajetan he instituted the Congregation of the Theatines for the reformation of the clerical calling. In his early days he was on terms of friendship with many of the devout Humanists who were working for a revival of practical piety; but he soon parted company with them and eventually became their unrelenting opponent. He distrusted the intellectual liberalism of the Humanists. (I use the word "liberalism" as opposed to the hard-and-fast conservatism of the Schoolmen of the period.) He considered that it opened the way to heresy and suspected heretical tendencies. He had no patience with the Humanist Catholic leaders such as Cardinals Contarini and Morone, when these pleaded that the best way to combat heresy was to make known and propagate pure Catholic doctrine divested of the perversions of that teaching which had been the stock-in-trade of the popular preachers in the

immediate past. Not intellectual enlightenment but prison and the sword (or rather the fire) were Carafa's remedy.

Carafa's remedy thus plainly stated, sounds primitive and futile. When as Soverign Pontiff he had a free hand to carry out his policy, he established a reign of terror in Rome, not only for heretics, but for the orthodox Catholics themselves who did not agree with his policy.

Yet one is constrained to ask: Without some such iron policy as Carafa favored, would the outbreak of heresy in Italy have been stemmed as quickly as it was? And with Italy gone heretic, what would have happened to Christendom? Whilst one cannot but condemn Carafa's excesses when as Pope he had a free hand: and whilst his bigoted intolerance of such undoubted champions of the Church as Cardinal Contarini, repels our sympathy, yet the establishment of the Roman Inquisition under Paul III, due to Carafa's influence, had a certain salutary effect in curbing the irresponsible outbursts and propaganda of those who without any serious religious purpose merely favored heresy as a novelty and would use it as a weapon to upset the established order. And in times of revolution there are always such men who are out to destroy, not from conviction, but for the sheer amusement of destroying. Such men can surely claim no clemency. It needs a Carafa to deal with such. A Contarini or a Reginald Pole in their highmindedness would hardly be aware of this particular danger.

As a defensive party, Carafa and his zealots had their use in the general scheme, though they contributed nothing of constructive value to the reform movement within the Church.

In the Council of Trent, the reform movement within the Church came to its maturity. No other General Council had ever had a work of such magnitude to deal with: nothing less than the purification and reconstruction of the politic body of Catholic Christendom, in addition to the definition of the Catholic faith in face of the current heresies.

I have said that the dogmatic decisions of Trent were, in some sense, the apotheosis of the strivings of the Humanist spirit. But the Council was a great deal more than that. It was the rallying ground of all the forces of Catholic Christendom in defence of the faith. It welded into a compact body,

both for the restoration of Catholic life and for the defence of the Church against the disruptive attacks of secularism and heresy, the old traditional elements in its body politic and the new elements which had sprung into being as a result of the Catholic revival.

When one considers the conditions under which the Council met, its achievement is one of the marvels of God's protection and Providence in regard to His Church. Externally there was not only the menace of the Protestant powers, but the deliberate policy of the Catholic powers to obtain control over the acts of the Holy See and over what I may call the machinery of the Church within their own dominions. Whilst internally the Council witnessed the assemblage of the numerous sharply divided parties and interests, having indeed a common faith, but otherwise in acute antagonism to each other in defence or pursuance of their particular claims, it may be doubted whether any assembly, having a common faith ever met under less propitious circumstances. Yet the sheer force of loyalty to one supreme purpose—the conservation of the Catholic Church—triumphed over the disruptive lesser loyalties or self-interests and welded the Catholic body together in a stronger discipline and a firmer loyalty to the Roman See. Not only that, but it impressed upon the Catholic body a more spiritual concept of the constitution of the Church and of the authority of the Holy See. It revived, after the long reign of secularism in the Church, the essential spiritual character of the Church and thus made possible the work of general participation and the spiritual elevation of the priestly vocation and of the religious life.

There are events in history which seem like the unlocking of pent-up mighty forces which then sweep forth with irresistible power and carry all before them. The Council of Trent is one of those events. No more glorious page is written in the history of the Church than that which tells of the achievement of the Catholic Church in the century that followed upon the Council. Not only did the Church recover lost territories from Protestantism, but the outburst of missionary enterprise brought vast territories in the newly discovered world under her sway and founded Catholic colonies and outposts throughout Asia and far down the coasts of Africa. In the new

seminaries, a new type of priest was formed who regarded his priestly ordination as a consecration to the work of Christ for the salvation of souls. The older religious orders were animated with a new vigor and became nurseries of saints and missionaries and a new intellectual life; whilst the new orders grew with amazing rapidity. The theological schools again flourished with a new life which emulated in intellectual vigor the best of the medieval schools. Then there was that outburst of mystical science which has an almost unique place in Catholic literature.

And, to end the tale, there was the really magnificent literary achievement of the Catholic apologists of the seventeenth century. It is a story redolent of supreme vigor, spiritual, intellectual, and moral.

Yet the tale of the Catholic triumph has its limitations. Catholicism in the days of the Counter-Reformation had risen from the slough of despondency in which it had been engulfed in the early days of the sixteenth century; it was again a power to be reckoned with in the councils of the world. Yet it could not at once throw off the shackles entirely—in part the result of its former bondage to the world, and in part the result of actual world conditions—which limited its freedom. In its political relations with the Catholic monarchies, the Church had to submit to a system of concordats which hampered the spiritual power of the Papacy and to some extent made the bishops the creatures of the State. The evils of the temporal power of the Pope, as these had developed during the Renaissance period, still lingered on and swayed the political policy of the Papacy to the detriment of the spiritual interests of the Church, as happened notably during the pontificates of Paul IV — the fierce Carafa; and of Urban VIII. Both these Pontiffs for the sake of the temporal interests of the Papal power in Italy adopted a course in world politics which played into the hands of the Protestant powers.

Then too there was the inevitable curtailment of the liberty of Catholic thought due in part to the defensive attitude which the Church had been forced to take up in face of the attack of Protestantism on the authority of Catholic Tradition, and due in part to the gulf which separated Catholic Christendom from the Protestant nations and prevented any sympa-

thetic intercommunication between the intellectual thought of the separated religious worlds. There was not the world-wide intercommunication of thought which gave breadth and creative power to the Catholic intellectual Renaissance of the thirteenth century.

Splendid as was the achievement of the Counter-Reformation, it yet left a sense of incompleteness, of arrested vigor, of one-sidedness, a sense which is the more acute when one thinks of the supreme vigor, spiritual, intellectual and moral, which ushered in the Catholic revival, a vigor equal in its virile intensity to the great medieval Renaissance of Catholic life. The Counter-Reformation, notwithstanding its wonderful achievement, fell short of the programme mapped out for it at the Council of Trent and of the inspiration which the Council gave in its subordination of particular interests to the common good. And this weakness bore fruit in the sad religious history of the eighteenth century, when the Catholic nations went to pieces spiritually and morally and turned on the Church they professed to obey. The eighteenth century is a sad commentary on the incompleteness of the Counter-Reformation achievement.

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FOUR EARLY ECCLESIASTICAL OBSERVERS IN AMERICA.

THE American Council of Learned Societies has recently made a substantial grant to a special committee of the American Historical Association, the purpose of which is the publication of a *Bibliography of American Travel.* This much-needed work is being directed by Professor Solon J. Buck of the University of Minnesota; and, though the number of books on the subject is far greater than is generally known, there is hope that the *Bibliography* may appear before 1932. No foreign writer has estimated yet the influence of travel books about the United States in building up the many curious traditional attitudes which Europe, not excluding the British Isles, has gradually assumed toward American political and social institutions. Most of these volumes either flatter or caricature the American government and people.

A few years ago, the Rev. Paul J. Ryan, of the Maryknoll Missioners, prepared an essay, with surprising results, on the subject *Travel Literature as Source-Material for American Catholic History,* which appeared in the *Illinois Catholic Historical Review* (January-April, 1928). While his study comes down only so far as 1840, it contains excerpts from about fifty works on the subject, practically all by non-Catholics; the exceptions being Abbé Robin, who travelled through the United States in 1782, the Rev. Patrick Smyth, whose diatribe against John Carroll, published in Dublin in 1788, did us much harm in Irish ecclesiastical circles, and Jacques Milbert (1821); and probably Moreau de St. Méry (1793), La Rochefoucault-Liancourt (1795), Beltrami (1823), De Zavola (1829), de Tocqueville (1831), and Babcourt (1837) in whose *Lettres intimes sur l'Amérique* we come across for the first time some interesting data on one of the foreign ecclesiastical observers sketched in this essay—Charles-Auguste-Marie-Joseph Count de Forbin Janson, Bishop of Nancy and Toul and Primate of Lorraine (1785-1844).

1. *Joseph-Octave Plessis*
(1815-1816-1820)

Bishop de Forbin-Janson was not the first of these observers. A quarter of a century before his journey through the United States (1839), the American Church was visited by Joseph-Octave Plessis, Bishop of Quebec, who toured the New England States and New York City in 1815, returning to his See by way of central New York and Vermont. The following year he visited Detroit, where he administered the Sacrament of Confirmation with the permission of Bishop Flaget of Bardstown, in whose diocese the old French city lay. Many interesting facts and personages are noted in Plessis' diary which was published by Monsignor Henry Têtu—*Journal des Visites pastorales de 1815 et 1816 de Monseigneur Joseph-Octave Plessis* (Quebec, 1913); and in every page the genial Canadian prelate shows himself a concise and sympathetic observer of conditions prevailing in the Church here. The pastor of the Catholic Indians of Maine, Father Romagne, who was then receiving a salary from the State of Massachusetts,

is spoken of highly, while Bishop Cheverus, Father Matignon (who accompanied Plessis from Boston to New York), Abbé Brosius, then teaching mathematics to backward students of Harvard, and others are mentioned. Then there are Lewis Willcox, Father Benedict Fenwick, S.J., Father Peter Malou, S.J., and others at New York who helped to make Plessis' stay pleasant and profitable. Everything is noted by the keen eyes of the visiting prelate. The evils of the schism in New York and the unfortunate situation created by the flamboyance of Father Poterie and by the wrong-doing of Father Rousselet in Boston, are described, but in a kindly tone. It may be assumed that when Plessis made his first visit to Rome in 1819, his report on Church conditions in the United States were of an optimistic nature. Before leaving Rome (February, 1820), Pius VII commissioned him to return by way of the United States, to hold consultations with the members of our hierarchy, and to inform the Holy See of the causes and progress of the schisms which then threatened the peace of the American Church. Bishop Plessis arrived in New York on 21 July, 1820, and visited Bishop Connolly in that city, Father DeBarth, then administrator of the Philadelphia diocese, and Archbishop Maréchal in Baltimore. The wise and prudent reflexions that Plessis makes in his report (6 September, 1820) to Cardinal Fontana, Prefect of the Sacred Congregation de Propaganda Fide, unfortunately went unheeded,—" contre les sages habitudes de la cour romaine," as Têtu writes in his *Journal d'un Voyage en Europe par Mgr. Joseph-Octave Plessis (1819-1820)*, and the nominations of Dr. Conwell to Philadelphia, Dr. Kelly to Richmond, and Dr. England to Charleston, before the receipt of the Plessis report, were as unwelcome to the Archbishop of Baltimore as had been the appointment in 1818 by Propaganda of Bishop Edmund Burke as first Vicar Apostolic of Nova Scotia, since Plessis believed that Burke had intrigued for the mitre through Archbishop Trop of Dublin.

Bishop Plessis died at Quebec, 4 December, 1822. Though French by blood, he was as loyal to his own country as were those noble pioneers of the same race who came to the United States to lay the foundations of the Faith in this country—Cardinal Cheverus, Archbishops Maréchal, Dubourg, Blanc,

Odin and Lamy; Bishops Flaget, David, Dubois, Portier, Chabrat, Bruté, Loras, de la Hailandière, Lefevre, Bazin, De St. Palais, and Crétin—to mention only those of the first half-century of our established hierarchical life; and that extraordinary Sulpician, the Vicar General of Baltimore's first four Archbishops—Father John Tessier.

2. *Charles-Auguste, Count de Forbin-Janson* (1839-1841)

Between 1820, when Bishop Plessis of Quebec made his official visit, and 1839, when Pope Gregory, at the request of Bishops Flaget and Purcell, sent Bishop de Forbin-Janson on a missionary tour through the United States, no foreign ecclesiastic of important standing in the Church came to this country. Count Charles de Forbin-Janson, the second son of Count Michael and his wife, Princess Cornelie-Henriette de Galléan, was born in Paris, 3 November, 1785. In December of that year he was made a Knight of Malta, in which order twenty-five of his ancestors had had distinguished careers. The family took refuge in Bavaria during the worst excesses of the French Revolution, which broke out when the young knight was less than four years old, and later they made their residence with noble relations at a castle near Lausanne. It is said that his mother had willingly entered into a royalist plot to save Marie-Antoinette by taking her place in prison, and was only prevented by the courageous queen herself. After the Terror, the countess took her two boys back to Paris and placed them with an Irish priest, Father MacDermott, who had set up a school in the abandoned Irish College. Among the pupils were Eugene Beauharnais, the son of the future Empress Josephine, and Jerome Bonaparte, the youngest brother of the Emperor, who was married to Elizabeth Patterson in Baltimore by Bishop Carroll in 1803. At the age of sixteen Forbin-Janson was enrolled in the army of Condé, and at twenty Napoleon made him an auditor in the Council of State. Three years later (1808), Forbin-Janson decided to study for the priesthood and entered the Seminary of St. Sulpice. Napoleon ordered that his place in the Council of State be held open for him; but his vocation

was a true one, and under the rare guidance of the superior of the Sulpicians, Father Jacques-André Emery, the greatest seminary ruler in modern times and the founder (1791) of St. Mary's Seminary, Baltimore, the young levite received his ecclesiastical training. As companions, Forbin-Janson had: Tharin, the future Bishop of Strasbourg; de Simony, the future Bishop of Soissons; Maurice Bonald, the future Cardinal of Lyons; Gallard, the eighth in line from Bossuet in the See of Meaux; and many other prominent priests, missionaries and bishops of the first half of the nineteenth century. His bosom friend in the seminary was Eugene de Mazenod, the future Bishop of Marseilles, the founder of the Oblates of Mary Immaculate whose members are so well known in the United States and Canada, and to whom has been given the title "the Ambrose of France".

Forbin-Janson was ordained at Chambéry in 1811, having, like his friend de Mazenod, refused to be raised to the priesthood by Cardinal Maury who had accepted the See of Paris against the wishes of Pius VII. With his friend, Father de Rauzan, Forbin-Janson founded the Missionaries of France, known later as the Fathers of Mercy, and was one of a remarkable band of "Chevaliers de la Parole" who regenerated the fervor of the Church in most of the large cities of France during Napoleon's reign. On 6 June, 1824, Forbin-Janson was consecrated Bishop of Nancy and Toul by Prince de Croy, Archbishop of Rouen. Cheverus, then Bishop of Montauban, was one of his consecrators, and Bishop Fenwick, O.P., of Cincinnati, an official witness. Bishop Forbin-Janson's sturdy stand against the government on the question of the Gallican articles eventually brought his life into danger when the Revolution of July, 1830, had cost his friend, Charles X, his throne; and the bishop began that long exile from his See which ended in his death fourteen years later. Pope Gregory XVI held Forbin-Janson in high esteem and took advantage of his political exile to send him to various countries on diplomatic missions. Among these missions was one to the United States and Canada in 1839.

With the consecration at Paris of his coadjutor in 1839—Bishop Purcell of Cincinnati was a co-consecrator—Forbin-Janson was now free to accept the pope's plan of a journey

to the United States for the purpose of creating a wider interest in the Society of the Propagation of the Faith of Paris-Lyons. There is no doubt that the project had been fostered at Rome when Bishops Flaget and Purcell met Forbin-Janson there in 1838. Arriving in New York on 18 October, 1839, the French prelate journeyed to Philadelphia, Baltimore, Cincinnati, Vincennes, St. Louis, and New Orleans, returning to Baltimore in time to take part in the fourth Provincial Council (16-24 May, 1840). This *grand tour* of the United States was neither an easy nor a comfortable one at the time; but there is not a complaint in his letters, crowded as they are with terse and typically Gallic observations on all he saw and all he met en route. De Rivière has published the best of these in his *Vie de Mgr. de Forbin-Janson* (Paris, 1892), and they reveal him as filled with admiration for the evidences of Catholic progress in this country at that time. Occasionally, a negative picture comes from his pen, as when he speaks of New York:

> Cette pauvre ville de New York, avec ses richesses de population, d'argent, de commerce . . . n'a encore ni grand ni petit séminaire . . . et cependant le diocèse est plus vaste que toute l'Angleterre: il compte déjà plus de 200,000 Catholiques; la ville seule de New York en a près de 80,000.

He mentions Philadelphia with its 250,000 Catholics and only eighteen seminarists at the time, and speaks of Baltimore's Seminary, not much better off. These reflexions, however, are not made by way of criticism, but to stimulate the missionary ardor of his many friends in the priesthood of France. One sentence in his first letter is worthy of note:

> Là voici donc qui s'ouvre devant moi, cette grande Amérique et son prodigieux avenir! . . . C'est un enfant encore, mais un enfant géant dont l'éducation bonne ou mauvaise importe à l'univers: il ne peut grandir que pour un bien ou pour un mal immense!

His journeys as a young priest had revealed to him the great cities of the East as well as those of continental Europe, but in comparison to Constantinople or Naples, he writes, New York presents a *cachet* all its own—*grandiose et gracieuse*, he finds the metropolis of the United States with its *magnifique et mouvant tableau* of life and energy.

There is an amusing touch to his description of Bishop John Hughes of New York, who, the moment Forbin-Janson arrived, wished to go off on a little vacation leaving him in charge. After preaching to the French Catholics of the city in St. Peter's church on 24 October, Forbin-Janson started south with his companions, two members of the Fathers of Mercy who were later in the year to accept Bishop Portier's invitation to take charge of Spring Hill College. Sermons, retreats, and spiritual conferences occupied his time until Easter, 1840, and his enthusiasm for the priests and bishops he met abounds in his letters.

It is remarkable that at that date the bishops he met were either French or had been trained by the Sulpicians in France. Dubois of New York and Flaget, David, and Chabrat of Bardstown, and Eccleston of Baltimore, were Sulpicians; Portier of Mobile, Blanc of New Orleans, and de la Hailandière of Vincennes, were French; and Purcell had finished his theological studies with the Sulpicians at Issy. There were no better Americans in the land than these prelates and none to whom the Bishop of Nancy and Toul could have been more safely recommended for a thorough-going grasp on our ecclesiastical problems at the time. Evidently, Forbin-Janson himself made a good impression on the American bishops, for he was given a deliberative as well as a consultative voice in the sessions of the fourth Provincial Council (1840), the only time such an honor was conferred upon a visiting prelate. " Rien ne m'a frappé dans toute ma vie ", he writes, describing the scenes of the Council. Bishop Rese had resigned the see of Detroit in 1837, and Gregory XVI expressed the wish that Forbin-Janson should take over the administration of that diocese. Happily, as he says in one of his letters, he obtained the consent of the Fathers of the Council to decline the post. After the Council was over, he went to Buffalo and Detroit, situated, as he says, on an *espèce de Bosphore,* and thence to Dubuque, where another compatriot, Matthias Loras, was bishop. This journey gave him the opportunity of witnessing the frontier movement westward and the missionary work being done among the Indians by our priests. In August, 1840, he was back in Cincinnati, and from this city he went to Canada, returning in October to New York, where he

preached at the close of the clergy retreat in the Seminary at Rose Hill Manor (Fordham). Bishop Hughes proposed to him then a plan for a Catholic college for the city and on 1 December, 1840, Forbin-Janson wrote to Father Rauzan, Superior of the Fathers of Mercy, suggesting that the French community take over the Seminary as well, as he had been instructed to do by Bishop Hughes; and he urges Father Rauzan to accept the proposition in order to do for the Catholic and Protestant youth of New York what the Sulpicians were doing so successfully in Baltimore at St. Mary's University.

In his letter of 1 December, 1840, Forbin-Janson claims that there were 20,000 French Catholics in New York City, and he promised a subscription of fifty thousand francs toward a church for them. In February, 1841, on his return from Canada, he presided over a meeting of these French Catholics, and with Bishop Hughes's consent, a site in Canal street was purchased. On 11 October, 1841, the cornerstone of the new St. Vincent de Paul Church was laid; and in the following year was placed in the charge of the Fathers of Mercy.

For a prelate who was tireless in his activity—within the space of three months he had given three retreats to the clergy and preached over a hundred times—Forbin-Janson found leisure to write long letters to Father Rauzan, and page by page one senses in his charming style a throbbing interest in the future of Catholicism in the United States. His passage from city to city in this country and in Canada was a veritable triumph for the Faith, and there are in several places living traditions of supernatural, if not miraculous, happenings in his zealous love for souls. The blind, the halt and the lame, and the sick thronged to the house where he was staying.

After assisting at the consecration of Peter Richard Kenrick as coadjutor-Bishop of St. Louis, in Philadelphia, 30 November, 1841, the primate of Lorraine left for France, 8 December, and after some days in his own diocese, went to Rome where he found that the three American bishops who had been sent with decrees of the Council of 1840, had sung his praises to the Holy Father. Forbin-Janson's own report to Gregory XVI on the condition of the American Church was written in a sympathetic and understanding way. Gregory

himself once said he had never met a more saintly prelate than Forbin-Janson.

The American Church needed friends in the early 'forties, especially at Rome and at missionary aid centres such as Lyons and Paris, and Forbin-Janson can well be given the credit for ameliorating certain situations which might have militated against our progress. Forbin-Janson passed away on 12 July, 1844, and if any foreign prelate deserves the honor of being remembered as a true friend of the Church in America, it is he.

3. *Joseph Charles Salzbacher*
(1842)

The year following the death of Bishop Forbin-Janson, there was published in Vienna a remarkable survey of the Church in this country by the Dean of the Cathedral Chapter of St. Stephen's, Canon Joseph Salzbacher—*Meine Reise nach Nord-Amerika im Jahre 1842*. Salzbacher's visit was an official one, undertaken not only at the suggestion of Pope Gregory XVI, but also at the urgent request of the officials of the Leopoldine Association of Vienna. This association had been established at Vienna in 1829, by Father Rese, later Bishop of Detroit, for the purpose of giving substantial support to the struggling Church in the United States. It would require too much space to record even a tithe of what the Austrian Catholics contributed to our Church from that day until the present. The annual *Berichte* or reports of the Association contain what is probably the most valuable printed collection, after the Jesuit *Relations* and the Paris *Annales,* for the history of the Church in this country. While the larger part of the subsidies sent to the American bishops went to establish and support German prelates, schools, orphanages, and religious communities, no special distinction was made in the distribution of the moneys; Bishop England, for example, in whose diocese there were but few Germans, received considerable assistance from Vienna.

In order that a just division of the annual collection made in Austria for the American Church be arranged, it was thought advisable to send an ecclesiastic to the United States for the purpose of conducting a survey of conditions here.

There was active in the 'thirties and 'forties a growing sentiment that the Germans were not receiving their just proportion of the episcopal sees. The eloquent letters sent by the Fathers of the fourth Provincial Council of Baltimore (1840) to the Archbishops of Cologne and of Gnesen-Posen, then imprisoned by the Prussian government on account of their stand on mixed marriages, and to the Leopoldine Association, need but to be read to offset this sentiment. It is true that Propaganda instructed the American hierarchy in 1847 to select as bishops for the fast-growing German sections of the country priests who were able to speak German. But in 1842, when Salzbacher came, that problem had not assumed the serious phase it took in later years.

No German ecclesiastic could have been chosen for the survey with more whole-hearted sympathy for the task than Salzbacher. He was then fifty-two years old. Born at St. Pölten in Austria in 1790, his rise in ecclesiastical preferment was rapid after his ordination in 1812, and by the year 1842 he was well known in his own country and in Italy through various publications which brought him fame and honor. His *Memories of my Pilgrimage to Rome and Jerusalem* (1837), his *Exercitia Spiritualia* (1839), and his translation of Kenrick's *Holy House of Loreto* (1840) were popular books in Austria at the time. As spiritual director of the Diocesan Seminary at St. Pölten, Court Chaplain at Vienna, Dean of the theological faculty of the University of Vienna, and finally as head of the Cathedral Chapter of St. Stephen's in Vienna, Canon Salzbacher was one of the most influential ecclesiastics in the old Austrian capital.

The purposes of his journey to the United States were principally to bring back to the officials of the Leopoldine Association first-hand information on the use made of the large contributions of money sent up to that time by the Austrian Catholics and to study the conditions prevailing in German Catholic centres here. A decade had passed since the first donations were made to Bishop Purcell of Cincinnati, and a primal object of his visit was to study the problem from the standpoint laid down by the Viennese group from the beginning; namely, to centre the donations year by year upon one outstanding want in the American Church, rather than

to divide the funds into small donations where the results might be only temporary or of a secondary nature.

Fortified with a brief from the Holy See (20 December, 1841) and with a letter from Metternich (20 January, 1842), Salzbacher left Vienna on 24 February, 1842, travelling by way of Dresden, Leipzig, Mainz, Cologne, and Brussels, to London. His *Meine Reise* contains an opening chapter devoted to this part of the journey and there are in these preliminary pages a clear exposition of the crisis then about to break in Anglican circles and an interesting account of his visit to Dr. Pusey at Oxford, where the conversation centered mainly around Newman, then at Littlemore. On 2 April, Salzbacher sailed in the *Great Western* from Bristol, and there are several pages devoted to the "magnificence" of that first steamship to begin regular voyages across the Atlantic, as well as to New York itself—"die Pforte des Elisiums können ihm nicht schöner dünken!"—and to the Astor House. Bishop Hughes was away at that time, and after visiting some German Catholics of the city, Salzbacher went to Philadelphia, where he was hospitably received by Bishop Kenrick. Bishop Conwell had just passed away (22 April, 1842), and Canon Salzbacher assisted at his funeral as archdeacon of the Mass in St. Joseph's church. The quiet attending the last rites paid to the venerable prelate, he says, was a great contrast to the excitement of twenty years before. A few days later, he was present at the requiem Mass celebrated in St. John's Church for the repose of the soul of Bishop England who died that same month at Charleston (11 April). A score of pages follows on the various Protestant sects of the Eastern States, and then a long description of the city of Philadelphia, its churches, schools and welfare agencies.

From Philadelphia, Salzbacher went to Baltimore. The journey took eight hours at the time, going by steamer from Philadelphia to Wilmington, then by train, and steamer across the Susquehanna and by train to Canton, a suburb of Baltimore, where the locomotive was left behind and the train was pulled into the centre of the city by horses. Baltimore had a population of 120,000 with about 20,000 Catholics. There follows a description of the Archdiocese of Baltimore and its ecclesiastical history, all sympathetically told, but with an

abundance of blunders in dates and persons. Salzbacher was present at the bi-centennial ceremonies at St. Mary's City in May, 1842. Georgetown was visited next; then came Richmond, Charleston, Pittsburgh, Cincinnati, Louisville, St. Louis, Vincennes, Detroit, Buffalo, Niagara Falls, Albany, Boston, and New York, where he arrived on 14 July, 1842. Salzbacher gives a list of over two hundred towns and cities through which he travelled. In the short time of his journey (April-July, 1842) he had visited eleven dioceses in seventeen States and had covered almost 10,000 miles. Leaving New York on 27 July on the *Burgundy*, he reached Havre twenty-one days later, and arrived in Vienna in August. He died there, 10 August, 1867.

The story of his great journey, and great it was for those days, was evidently not written immediately after his return; for it is built upon an uncommon amount of books, gazetteers, travel literature, and especially on the contemporary *Berichte* of the Leopoldine Association. Each city is described in such a way that prospective immigrants from Austria might easily judge the place as a new home, and for Catholic immigrants nothing is left unsaid to make them familiar with the Catholic life of the town or city they might choose.

The second half of *Meine Reise* is entitled *General Observations on the Catholic Church in the United States,* and it is here we find the seasoned reflexions on all he saw and heard. Salzbacher treats first of the Provincial Councils and diocesan synods, and the clergy retreats he attended. A second article deals with the practical aspects of religious freedom in the United States, and he remarks that while such freedom is practised to the extent that it has created a chaotic mass of sects, " a jumble among themselves," all can be easily combined into an intolerant movement against the Catholic Church. In spite of all opposition, he chronicles the nobility of courage shown by our hierarchy in times of stress. Salzbacher had been long enough in New York to learn the intricate details of the last phase of trusteeism under Bishop Hughes, and the short sketch he gives of the evils it caused, gives us a clear insight into the problem. He traces these evils from the beginning to the year he visited the United States, devoting

special attention to several cases in New York State at the time. One sentence is worthy of record:

> Man kann mit allem Rechte sagen, dass dergleichen Trustees die Feinde der katholischen Kirche in Amerika vom *Innen*, so wie die Protestanten von *Aussen* sind.

Our methods of raising money for church support are discussed, and then follows a catalogue of all the religious orders of men and women in the United States. The Catholic schools, orphanages, colleges, and seminaries are described, and special praise given to St. Mary's College which the Sulpicians then conducted in Baltimore. A chapter is devoted to the Catholic newspapers of the day. There were sixteen at the time; one, the *Wahrheitsfreund* of Cincinnati, being then edited by the convert Lutheran minister, Max Oertl. The temperance movement under Father Mathew's leadership is described. A chapter is given to the racial quotas of Catholics in the United States, and a special part of this section is devoted to a detailed account of the condition of the German Catholics in this country. Salzbacher claims that there were 300,000 German Catholics here in 1842, and that scarcely fifty German priests were working amongst them. The vast majority of these Catholics seldom saw a priest and in thousands of cases became Protestants. Salzbacher's idea was to send to the United States a group of missionaries who would go from city to city ministering to them, would belong to no fixed parish, but with the consent of the bishops would travel everywhere as an apostolic German missionary band, to preach, administer the Sacraments, and teach the catechism. He hoped to see priests from Germany and Austria volunteer for the American German mission for a number of years, or, to see a seminary, similar to the Foreign Mission Seminary at Paris, founded in Germany for this purpose by the American hierarchy. Not only that, but young men with vocations to the priesthood might be sent to the seminaries of New York, Philadelphia, Baltimore, and Cincinnati, to prepare for this laudable work.

An appendix of documents relating to the German Catholic history of the United States is given, and various other curious statistics, with excerpts from the Provincial Councils, and a

biographical sketch of John Jacob Astor, the cuisine of whose Hotel pleased the Canon very much during his stay in New York. To this is added a page or two of the Lynch Law and, also appended to the book, is a rather exceptionally well sketched map of the Church in the United States in 1845.

Canon Salzbacher's well-planned and well-written work passes unnoticed in the current Catholic periodicals in this country; and apparently, he made no effort to distribute the work here. Among the hundreds of names listed as subscribers to the volume, not a single American can be found. John Gilmary Shea prized the *Meine Reise,* but few copies can be found in this country. What should be noticed is that here, for the third time, we have a foreign ecclesiastical observer, fortified by an official mandate to study the conditions prevailing in the Church here, with scarcely a line in all he has written that can be justly called an adverse criticism of our prelates, priests and people. The volume no doubt influenced Austrian Catholic charity more than anything else for our support and progress, since the collections made in the next decade by the Leopoldine Association soared to laudable heights. The assistance given so generously to our prelates can only be measured in the extraordinary success they had in coping with the tide of Catholic immigration that flowed from Ireland and Germany in the years 1847-49.

Salzbacher's *Reise* appeared at an opportune time. The work itself is not only an epitome of all that the German Catholics had accomplished up to that time for the preservation of their faith and of those noble traits of character which have proven invaluable to the progress of the Church in the United States, but was also the best message that could be given to German and Austrian Catholics on the eve of the great migration from their lands to our own.

4. *Gaetano Bedini*
(1853-1854)

The future Cardinal-Bishop of Viterbro, Gaetano Bedini, was born in Sinigaglia on the coast of the Adriatic, 15 May, 1806. After his ordination in 1830, his rise in the ecclesiastical government of the Papal States was rapid, and in

1849, Pius IX appointed him Commissary-Extraordinary of Bologna, then part of the territory of the Pope. It was a critical time in the history of the papacy. The Young Italy Party under Mazzini had been curbed; but the demand for reform in the pontifical government lasted until Pius IX was elected in 1846. The concessions granted by the eminent pontiff increased rather than diminished the demands of the liberal element which was especially opposed to the Austrian occupation of Italy. Revolutionary spirits sprang up in all the leading cities of the Papal States, and Bologna was a chief centre of the movement. It was while Monsignor Bedini was Governor of Bologna that one of these revolutionists, Bassi, a Barnabite friar, suffered death. His execution caused considerable ferment, and among those who led the mob inimical to papal rule, was another member of the Barnabites, Father Alexander Gavazzi. Gavazzi was in Rome when the French entered the Eternal City in June, 1849, and he took refuge with the American Consul, who furnished him a passport. In England, where he first stayed for a time, he was hailed as an apostle of " No Popery " and was assisted by leading Protestant groups. On 20 March, 1850, he landed in New York, and was immediately taken up by a group of Italian exiles who had fled their country in 1848-49. To many of these political disturbers of the peace, the name of Bedini was anathema, and through the pages of the *New York Express* charges were made against him of brutalities during his administration of Bologna from 1849 to 1852. Gavazzi's arrival was tantamount to leadership in this group.

Consequently, when Archbishop Bedini, then appointed Nuncio to Brazil, was commissioned in 1852 by Pope Pius IX to visit the United States en route in order to study the condition of the Church in this country, all this Italian rabble in New York City and elsewhere was prepared to hold the Nuncio up to execration before the American public.

Many interesting questions rise as the result of Bedini's visit, and one of these occupies the minds of DeCourcy and Shea in their *Catholic Church in the United States,* published in 1856, and dedicated to Bedini; namely, whether or not it was the intention of Pius IX to sound out official circles in Washington about the creation of a permanent nunciature in

the Capital. Mr. Lewis Cass, then chargé d'affaires for the United States at the Papal court, assured the Vatican that Bedini would be well received by President Pierce. Bearing an official letter from Pius IX, the Archbishop set out for New York, and arrived there accompanied by his secretary, the Rev. John Virtue (later Bishop of Portsmouth, England), on 30 June, 1853. Bedini went immediately to Washington and was presented to the President in his official capacity as Papal Nuncio to Brazil and special envoy to the Church in the United States. The visit caused considerable comment at the time and was indeed to become the object of a Congressional debate in January, 1854, just before Bedini's departure. Shea claims that President Pierce did not reply to the letter of Pius IX.

It was not long before Bedini's presence in the country was made the object of attack by several New York newspapers which catered to the Italian socialists and anarchists of that city. Gavazzi had recently returned from an inglorious attempt to awaken bigotry in Canada, and began the slanderous attack by accusing Bedini of having condemned the unfortunate Barnabite, Ugo Bassi, to death. The *New York Express* published a list of fifty Italians who, it alleged, were shot by Bedini's order.

Meanwhile, accompanied by Archbishop Hughes, Bedini went to Milwaukee for the consecration of the cathedral. From Milwaukee they went to Montreal, and were followed from city to city by Gavazzi, who endeavored vainly to arrest the excellent impression made on all who met the distinguished Italian prelate. Archbishop Hughes wrote later: "I have never known any prelate who would have made a more favorable impression, not only on the members of the Government, but in fact on all classes, than Monsignor Bedini."

During his stay in Canada, Bedini learned of a plot to assassinate him on his return to New York. The plot miscarried, but one Sassi, who revealed it to Bedini, was shortly afterward assassinated. To Father Cauvin, who gave Sassi the last Sacraments, Bedini wrote:

> My life is in the hands of God, far more than in those of men. My ministry is one of peace and pardon, and my heart can only love

those who hate me. Continue to comfort the hearts of the poor Italians, who, after all, cannot but be ever exasperated by the sufferings of exile. Poor people! They are indeed to be pitied.

On 30 October, 1853, Archbishop Bedini consecrated the newly appointed Bishops of Brooklyn (John Loughlin), Newark (James R. Bayley), and Burlington (Louis de Goesbriand). In December, in spite of all the fanatical hatred roused by Gavazzi, Bedini set out to visit the dioceses of the middle West. At Pittsburgh there was some disorder, and in Cincinnati groups of Italian and German infidels appealed through a German daily of the city for all lovers of liberty to band together to drive out the "butcher of Bologna". "Whoever offers him hospitality in America," they wrote, "is an enemy of liberty . . . Is there no ball, no dagger for a monster never equalled on earth?" And they warn Catholics that there is "reason to tremble for Bedini's life in Cincinnati." An attack was made by an armed mob on the house where Bedini was stopping, but the rioters were successfully dispersed by the police. The courage of the Nuncio never faltered. He had promised to dedicate a new church in the city and to visit some of the Catholic institutions, and he kept his promise, going about publicly as if the demonstrations against him were too negligible to notice. At Wheeling another riot was staged. "They again amused themselves with burning me in effigy," he wrote on 10 January, 1854. "What mortification it will be to the Holy Father, as it is to all good Catholics here!" After Wheeling, he came to Washington, where he was the guest of the French Minister, and was received by the Senate.

Archbishop Hughes had been obliged by his physician to go to Havana shortly after Christmas, 1853, and was not in the city when Bedini arrived late in January, to return home. Gavazzi's adherents had not given up hope of assassinating the Nuncio, and when it became known that Bedini was preparing to depart, crowds of foreign radicals watched the departure of every steamer to Europe. At the advice of the mayor, the Nuncio went secretly to Staten Island, and on 4 February, met the steamer *Atlantic* as she went down the harbor. Archbishop Hughes felt the humiliation of Bedini's

departure very keenly. "If I had been in New York", he wrote later to the Nuncio, "we should have taken a carriage at my door, even an open one if the day had been fine enough, and gone by the ordinary streets to the steamboat on which you were to embark . . I do not believe that either violence or insult would have been offered either to you, to me or to any of our party."

We can pass over the interesting debate which occurred in the Senate on 24 January, 1854, on the subject of the outrages committed against Bedini, although some of the expressions used by Senators Cass, Mason, Baker, Everett, Dawson and others, in denouncing the conduct of the Gavazzi mobs, are worthy of repetition. The only satisfaction, as Senator Pettit of Indiana said, was that "not one native-born American was engaged in that riot".

In a letter to Archbishop Hughes, dated Staten Island, 3 February, 1854, the evening before his departure, Bedini writes feelingly of the manifestations of hatred for his person, and recognizes that, while the Senate appreciated properly their effects upon the courts of Europe, the United States government did nothing to protect him personally. His letter indicates that in his report to the Holy Father on the condition of the Church here, there would be no word of adverse criticism, for he was edified wherever he had been by the sturdy faith and devotion of American Catholics.

In a report to Cardinal Antonelli, Secretary of State, written in Rome, 14 July, 1854, Bedini states that he believed the creation of a nunciature at Washington not only possible but of great value to the Church here. In a second report to the Cardinal-Prefect of Propaganda, Bedini describes in glowing colors the tremendous progress of the Faith here and mentions the advance made by Catholics in the professions, in the Army and Navy, and in civil life. The German Catholics, he felt, were in danger, owing to the presence of many infidels of their race and to the fact that with few exceptions the German newspapers were hostile to Catholicism. The strong attachment of the Irish to the Church is noted, but Bedini feared that the leakage in their ranks would be a heavy one, owing to the lack of priests to minister to them. Especial praise is given in his report to our bishops; and our clergy Bedini

held up as a model body. He deprecated the rise of separate churches for the German-speaking Catholics, though he recognized the necessity in those parts of the United States he had visited.

Archbishop Bedini was raised to the Cardinalate by Pius IX in 1861 and was placed over the See of Viterbo, where he died on 6 September, 1864.

The visits made by these four ecclesiastics to our country were of signal importance for the Church in the United States. Archbishop Plessis's report on conditions here in 1820 was instrumental in affording to the Holy See just that information which was needed for Pius VII to issue the Apostolic Letter of 14 August, 1822, the *Non sine magno,* which gave a death-blow to the rapidly growing evil of trusteeism. Bishop Forbin-Janson's visit in 1839, not only enabled the officials of the Society for the Propagation of the Faith to understand the great needs of the Church here, but also gave the needed impetus to found the Society in all our dioceses within the next few years. Canon Joseph Salzbacher aroused renewed fervor throughout Austria for the Leopoldine Association of Prayers and Almsgiving for our scattered Catholic congregations and to his account of his travels here may be justly attributed the notable increase in the donations from Vienna between 1845 and the Civil War—years when we badly needed financial assistance. Cardinal Bedini came when the Church here was fairly well organized with its six provinces, twenty-four dioceses and two vicariates. The supreme value of his observations was that he could in all sincerity announce to the Holy See the loyal attachment of our Catholic people to the Pope, and the courageous, self-sacrificing labors of our hierarchy, clergy and laity, in building deep and strong the foundations of Catholic life and action for the great future of the Faith in this country.

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FACULTIES OF ABSOLVING AND DISPENSING IN DANGER OF DEATH.

IN the emergency of approaching death, it is necessary that a priest know immediately and exactly the nature and the extent of the power which he possesses, to deal with a situation in which the salvation of a soul is at stake. In many instances there is no time to consult books or authorities. Because of this it is our duty to review the matter from time to time, in order that it may ever be at our finger tips. We offer this reason as our apology for submitting the following article to the readers of the REVIEW.

The Code of Canon Law grants the following faculties to priests faced with a situation in which the danger of death is present.

I. THE POWER OF ABSOLVING.

Canon 882—In periculo mortis omnes sacerdotes, licet ad confessiones non approbati, valide et licite absolvunt quoslibet poenitentes a quibusvis peccatis aut censuris, quantumvis reservatis et notoriis, etiamsi praesens sit sacerdos approbatus, salvo praescripto can. 884, 2252.

So great is the solicitude of the Church for the salvation of souls that she has always declared "ne hac ipsa occasione aliquis pereat, nulla est reservatio in articulo mortis, atque ideo omnes sacerdotes quoslibet poenitentes a quibusvis peccatis et censuris absolvere possunt".[1]

Danger of Death.—The first question to be determined is the meaning of this expression, *the danger of death.* Strictly speaking, the meaning of the expression *in periculo mortis* differs greatly from the meaning of the expression *in articulo mortis,* for the former includes any circumstance in which it can be prudently feared that death will soon occur, whereas the latter phrase signifies the very last moment of life, or the occasion when death is imminent and inevitable. Canonists and theologians, however, have come to regard the two phrases as synonymous,[2] and the Holy See has repeatedly used

[1] Council of Trent, Sess. XIV, *de poenitentia,* c. 7.

[2] St. Alphon., VI, nn. 560, 561; Lugo, Disp., XVIII, n. 21; Ferraris, *Prompta Bibliotheca,* verbum "Jurisdictio", n. 28; D'Annibale, *Summula,* I, n. 38; Genicot-Salsmans, *Instit.,* II, n. 332; Cappello, *De Sacr.,* II, n. 408; Vermeersch-Creusen, *Epit.,* II, n. 306.

them interchangeably,[3] so that there is no doubt that in law they have the same force. To use the faculty granted by canon 882, therefore, it is not necessary that the penitent be on the very brink of the grave, nor was this necessary before the promulgation of the Code, notwithstanding the expression used by the Council of Trent;[4] but it suffices that there exist in the moral estimation of the priest a prudent fear that the penitent may die as a result of his present condition.

If the priest doubts whether or not danger of death is present, he may validly and licitly absolve from any sin or censure as long as he can judge that the *danger* of death (not necessarily death itself) is at least probable, for if danger of death is not really present, the Church will supply jurisdiction in virtue of Canon 209. Likewise *post factum,* if the confessor has falsely judged that the danger of death was present when it really was not, there is no need for alarm, for the absolution was certainly valid, and, if given in good faith, also licit, in virtue of the same canon.

It is not necessary that the danger of death rise from an intrinsic cause, such as disease, or wound, or old age, but it suffices even if the danger springs from an extrinsic cause, such as war, surgical operation, aeroplane journey, etc. The Sacred Penitentiary declared on 18 March, 1912, and on 29 May, 1915, that soldiers mobilized for war were to be considered in danger of death even though they were not to be sent into battle immediately.[5] Therefore it is not necessary that the penitent should have already received the Sacrament of Extreme Unction, or be about to receive it, for this faculty can be exercised even on occasions when it is not lawful to administer the Sacrament of Extreme Unction.

The Confessor.—Anyone who has been validly ordained a priest, and thereby possesses the power of orders, receives from this canon the necessary power of jurisdiction to grant absolution from any sin or censure as long as the penitent is in danger of death. Therefore, anyone possessed of the sacramental character of priestly orders, be he apostate, heretic, or

[3] S. C. S. Off. (*Kentucky*), 9 maii 1821, *Fontes Codicis Juris Canonici,* n. 860; S. C. S. Off. (*Cincinnat.*), 13 sept. 1859, *Fontes,* n. 955; Pius IX, const. *Apostolicae Sedis,* 12 oct. 1869, 1, n. 12, *Fontes,* n. 552.

[4] Sess. XIV, *de poeniten.,* c. 7. [5] *A. A. S.,* VII (1915), 282.

schismatic, degraded or reduced to the lay state, laboring under an irregularity, excommunication, suspension, or personal interdict, or merely one who has no jurisdiction to hear confessions, or no jurisdiction in this particular place, grants valid absolution to any penitent who is in danger of death.

In view of the wide scope given by the wording of this canon, it is the teaching of canonists and theologians that the absolution granted by any of the above-mentioned priests, except an apostate, heretic or schismatic, will also be licit even in the presence of an approved priest.[6] Of course the approved priest should be preferred if there is no reason for the penitent being absolved by the unapproved priest, especially if he is laboring under a penalty. But if for any reason the penitent should prefer the unapproved priest, it is valid and licit for him to absolve. It is difficult to imagine a case in which an unapproved priest would absolve in the presence of an approved priest without any reason for so acting; but if such were the case, he would seem to commit at most a light sin, by violating the order of preference demanded by natural equity.

Unless necessity urges, and another cannot be obtained, or it would be too difficult or repugnant for the penitent to confess to him who can be obtained, it is gravely illicit for a penitent to confess to an apostate, heretic, or schismatic priest even in danger of death, for this is communication *in divinis* with a heretic. But if true necessity exists, even this can be permitted as the lesser of two evils, as long as the danger of perversion and scandal is removed, as required by the natural law.

The Power.—The power that is granted by this canon is the jurisdiction to absolve any penitent from all sins and censures howsoever reserved. The Pontifical Commission for Interpreting the Canons of the Code has recently issued a statement to the effect that an absolution granted in virtue of the power conferred by canon 882, is limited to the internal forum, and cannot be extended to the external forum.[7] The absolu-

[6] Genicot-Salsman, op. cit., II, n. 332; Cappello, op. cit., II, n. 409; cf. also Canons 2261, 2275, n. 2, 2284.

[7] Pont. Comm. ad CC. auth. interpret., 28 dec. 1927, *A. A. S.*, XX (1928), 61.

tion of a censure, therefore, granted in virtue of the power received from canon 882, has its effect only *coram Deo* and is not recognized *coram Ecclesia.* Consequently, although the penitent is absolved from the penalty in the sight of God, yet he may still be required to endure the effects of the penalty in the external ecclesiastical forum.

There are no limits whatsoever to any priest's power of absolving which would affect the validity of the absolution when the penitent is in danger of death. Genicot-Salsmans would except the penalty of suspension from the confessor's faculty on this occasion, because a suspension does not impede the reception of the sacraments. He is of the opinion, therefore, that it would not be possible for a confessor to lift the suspension of a dying cleric in virtue of the jurisdiction received from canon 882.[8] But, although it is true that the penalty of suspension does not impede the reception of the sacraments, and in no way affects the eternal salvation of the penitent's soul, yet, when the suspension is a censure, there does not seem to be any reason for excluding this penalty from the scope of the confessor's power in danger of death, for canon 882 makes no distinction whatsoever, and *ubi lex non distinguit nec nos distinguere debemus.* Furthermore, the delinquent has the right to be absolved from a censure when he recedes from his contumacy, and it has always been the spirit of the Church that there be no reservations in danger of death. It would seem, therefore, that a penitent cleric has the right to be absolved by any confessor from any suspension in danger of death, so that he may go forth to meet his Judge free from any penalty which has been inflicted by the Church, even if it is merely a temporal bond. However, the lifting of the suspension by a confessor on this occasion, has its effect only *coram Deo* and is not recognized *coram Ecclesia.* But in view of canon 2251, if the penitent dies and is known to have been absolved *in periculo mortis,* it may be legitimately presumed that the suspension was lifted, and *in foro externo* he may be regarded as having departed this life completely reconciled to and reëstablished in the Church of God. And if the penitent survives, provided no scandal will be taken, he may comport himself as absolved from the suspension unless

[8] Genicot-Salsman, op. cit., II, n. 332.

his superiors demand that he remain under the censure *in foro externo* until he has been absolved in that forum, or unless the censure was such that it is necessary for him to have recourse to a competent superior.[9]

However, when the suspension is a vindictive penalty, a confessor cannot lift this penalty in virtue of the power received from canon 882, for this canon mentions only censures. If the case is occult, however, a confessor may suspend the obligation of observing the penalty whenever its observance will cause scandal to others or bring ill repute to the delinquent.[10] Due to the public notice occasioned by approaching death, this condition may very easily be verified in these circumstances and there is no reason why a confessor should not therefore suspend the obligation of the further observance of the penalty imposing the things required by law. When the suspension is a vindictive penalty but the case is public and notorious, no provision is made in the Code for an emergency, most probably because of the scandal that is almost sure to accompany such a case. Therefore, in danger of death a confessor can do no more than absolve the penitent from his sins and censures and then petition the competent superior to dispense from this vindictive penalty if time permits.

The Conditions.—The two canons cited in the *salvo praescripto* of canon 882 concern at most only the liceity of the confessor's action, and not the validity of his absolution. Canon 884 speaks of the liceity of the priest's action in absolving his accomplice *in peccato turpi* even in danger of death, while canon 2252 imposes certain obligations on the penitent when he has been absolved by a simple confessor from certain censures in danger of death.

In the first case, when the penitent who is in danger of death has been the accomplice of the priest *in peccato turpi,* the canon states that it is unlawful for him to absolve that penitent even in danger of death, unless no other priest can be obtained to whom the accomplice would be willing to confess, and to whom the accomplice could confess without giving rise to grave scandal or infamy. But if he does absolve

[9] Canons 2251, 2252; Roberti in *Apollinaris,* I (1928), 103.

[10] Can. 2290.

without necessity, although he commits a grave sin and incurs a severe censure,[11] his absolution is valid.

In the second case, canon 2252 states that when the penitent is absolved by a simple confessor, in virtue of canon 882, from a censure *ab homine,* or a censure reserved *specialissimo modo* to the Holy See, he is obliged to have recourse, within one month after he has convalesced, under pain of reïncurring the censure, to the one inflicting the penalty if it is *ab homine,* or to the Sacred Penitentiary or to one having faculties over such a censure,[12] if it is reserved *specialissimo modo* to the Holy See, and, having done this, he is obliged to fulfill the mandate of the superior. This obligation to have recourse, however, in no way affects the validity of the absolution.

The canon directly obliges the penitent to have this recourse, without mentioning the obligation of the confessor in these circumstances. Is the confessor obliged to inform the penitent of this obligation? *Per se* it seems very probable that he is not, for the law places the obligation directly on the penitent in this canon, and if the legislator intended to place any such obligation on the priest, he would have given him the duty of imposing this burden, as he has done elsewhere.[13] *Per accidens,* however, it would seem that a confessor is obliged to inform the penitent of this obligation in most cases, for otherwise the penitent, at least if he is a layman, will never know of the obligation.

If the recourse is had, but the penitent fails to perform the penance enjoined, some canonists doubt that he reïncurs the censure;[14] the better opinion, however, seems to be that he does, since canon 2254 is not clear, but in the old law the censure was reïncurred,[15] and therefore this discipline is to be retained until it becomes clear that the Code makes a departure from the old discipline.[16]

[11] Can. 2367.

[12] Pont. Comm. ad CC. auth. interpret., 12 nov. 1922, ad. VIII, *A. A. S.,* XIV (1922), 663, declared that this recourse can be had only to a bishop or superior who has faculties over such censures, and not to any bishop whatsoever; the words *facultate praeditum* of canon 2252, therefore, must be interpreted as qualifying the word *Episcopum* as well as *aliumve.*

[13] Cf. Can. 2254, § 1, and Vermeersch-Creusen, *Epit.* III, n. 452.

[14] Chelodi, *Jus Poenale,* n. 35; Arregui, *Summarium,* n. 617.

[15] S. C. S. Off., 30 mart, 1892, *Fontes,* n. 1151.

[16] Cf. Can. 6, n. 4; Vermeersch-Creusen, *Epit.* III, n. 452.

Although canon 2252 does not mention any such faculty, it also seems very probable, from a comparison with canon 2254, § 3, that a confessor absolving a penitent in danger of death from a censure inflicted *ab homine* or a censure reserved *specialissimo modo* to the Holy See, may excuse the penitent from the obligation of having recourse to the competent superior,[17] if he prudently judges that this recourse will be morally impossible for the penitent when he recuperates. This opinion is based on the fact that the law permits a confessor to dispense from the obligation of making recourse to the superior when he foresees that it will be morally impossible for the penitent to do so in the urgent cases enumerated in canon 2254; *a fortiori,* then, he should be permitted to dispense in this urgency of danger of death, from the obligation of making recourse, when he foresees that it will be morally impossible for the penitent to do so if he recovers, for the same reason exists in both cases.[18] Nevertheless, in these cases a confessor must impose a congruous penance and satisfaction for the censure, which the penitent must perform within the time defined by the confessor, under pain of reïncurring the censure.[19] This penance, it would seem, need not be performed until after the penitent has totally recuperated. Therefore, the confessor should impose this special and heavier penance only in the event of recovery.

Finally, it also seems almost certain that a penitent who has been absolved while in danger of death from one of these censures and obliged to have the recourse after he has recovered, may avail himself of the privilege granted in canon 2254, § 2, and approach a confessor having faculties over such a censure, and, having confessed the sin, to which the censure is attached, to this confessor, receive from him the penance for the censure, thereby dispensing with the necessity of having recourse to a superior or disregarding his mandate if the recourse were already made.[20] However, some doubt might be cast upon this procedure, since the privilege is not men-

[17] Except the case of a dying priest who has incurred the excommunication reserved *specialissimo modo* to the Holy See, for attempting to absolve his accomplice *in peccato turpi.* Cf. canons 2254, § 3, and 2367.

[18] Can. 20.

[19] Can. 2254, § 3.

[20] Cappello, *De Censuris,* n. 118.

tioned in canon 2252, and it does not appear to be certain that the "ut supra" of canon 2254 § 2 refers to canon 2252 as well as to the first paragraph of canon 2254.

II. The Power of Dispensing.

Whenever danger of death threatens one of the parties to a marriage, the Code of Canon Law grants to Ordinaries, pastors, priests assisting at the marriage, and confessors, very wide faculties of dispensing from some of the impediments to matrimony, under certain conditions. These faculties are granted in the following words of the general law of the Church.

Can. 1043.—Urgente mortis periculo, locorum Ordinarii, ad consulendum conscientiae et, si casus ferat, legitimationi prolis, possunt tum super forma in matrimonii celebratione servanda, tum super omnibus et singulis impedimentis juris ecclesiastici, sive publicis sive occultis, etiam multiplicibus, exceptis impedimentis provenientibus ex sacro presbyteratus ordine et ex affinitate in linea recta, consummato matrimonio, dispensare proprios subditos ubique commorantes et omnes in proprio territorio actu degentes, remoto scandalo, et, si dispensatio concedatur super cultus disparitate aut mixta religione, praestitis consuetis cautionibus.

Can. 1044.—In eisdem rerum adjunctis de quibus in can. 1043 et solum pro casibus in quibus ne loci quidem Ordinarius adiri possit, eadem dispensandi facultate pollet tum parochus, tum sacerdos qui matrimonio, ad normam can. 1098, n. 2, assistit, tum confessarius, sed his pro foro interno in actu sacramentalis confessionis tantum.

Local Ordinary.—The faculty contained in these canons is granted in the first place to local Ordinaries. Under the term *local Ordinary* are included all residential bishops, abbots, and prelates *nullius,* their vicars general, apostolic administrators, vicars, and prefects, and their *vicarii delegati,*[21] vicars capitular and administrators of vacant dioceses, and all those who, in the absence of the above mentioned, by precept of law, take their places. It might be noted that the religious superior and the diocesan chancellor are not considered as local Ordi-

[21] S. C. de Prop. Fidei, letter of 8 Dec., 1919, in *A. A. S.,* XII (1920), 120.

naries and therefore do not receive this faculty from the general law by virtue of their respective offices.

Pastors.—Whenever it is impossible to approach the local Ordinary in this emergency of danger of death, pastors and those who are considered in law as coming under the name of pastors, enjoy the same faculty of dispensing from matrimonial impediments under the same conditions and with the same restrictions as do the local Ordinaries. Besides the pastor properly so called, those whom the law includes under the name of pastors, are the following:

1. quasi-pastors, i.e. rectors of churches in a vicariate or prefecture apostolic;
2. parochial vicars, if they are endowed with full parochial powers. Under this heading are to be enumerated:
   (a) *vicarius actualis*—i.e. the priest who is charged with the actual care of souls in a parish which is united to a religious house or other moral person, the habitual pastor of which parish is the moral person;
   (b) *vicarius oeconomus*—i.e. the priest who is appointed by the bishop as administrator of a parish during its vacancy;
   (c) senior assistant or neighboring pastor who assumes charge of a vacant parish before the administrator is appointed by the bishop;
   (d) *vicarius substitutus*—i.e. the priest who, with the approbation of the Ordinary, takes the place of a pastor who is absent for more than a week.[22]
   (e) *vicarius adjutor*—i.e. the priest assigned by the Ordinary to a pastor who, by reason of age, mental debility, blindness or other permanent cause, becomes incapable of discharging his duty properly.

It must be noted that assistants, as such, although they are parochial vicars and although they may be endowed with full parochial power, yet are not regarded by the vast majority of authors " as those who are equal to pastors with all their rights

[22] Cf. canons 451, 216, § 3, 465, § 4, 471 to 475; also Pont. Comm. ad CC. auth. interpret., 14 July, 1922, *A. A. S.*, XIV (1922), 527, 528.

and obligations, and who in law come under the name of pastors," because their rights and obligations are derived from the diocesan statutes, the letters of the Ordinary and the commission of the pastor and not *ex jure vi officii.*[23] Therefore, it does not seem probable that assistants, even if they are invested with full parochial power, can be included under the caption of those who in law come under the name of pastors. Therefore, *on this score,* assistants do not receive the faculty of dispensing from the various matrimonial impediments granted by canons 1043 and 1044 in danger of death.

Priests Assisting at the Marriage.—Canon 1044 explicitly grants this faculty of dispensing to priests assisting at marriages in the exceptional cases provided for in canon 1098 n. 2. Canon 1098 provides for the case in which neither the Ordinary, nor the pastor, nor a priest delegated by either, can be secured or approached without grave inconvenience, and danger of death is present. In this case, canon 1098 n. 2 states that, if any other priest can be present, he should assist at the marriage, although his presence is not required for the validity of the marriage. In such a case, therefore, this otherwise unauthorized priest receives from Canon 1098 the faculty of assisting at the marriage and from canon 1044 the faculty of dispensing from the specified matrimonial impediments under the specified conditions.

But what of the ordinary case of the assistant who has general delegation to assist at all marriages within the limits of his delegation? Does canon 1044 grant to such a priest the power of dispensing which it grants to pastors and to the unauthorized priest mentioned above? If a priest delegated to assist at marriages can be obtained, the unauthorized priest mentioned in canon 1098 does not receive the power to assist at the marriage granted by canon 1098 or the power to dispense granted by canon 1044. Surely then the delegated priest must receive the power to dispense which the unauthorized priest would receive in his absence. But canon 1044 does not mention him in the exclusive enumeration of those to whom it grants this power. Most authors regard this as a lacuna in the law.[24] They point out that it would be

[23] Canon 476, § 6. Cf. also canons 451, § 2 and 197.

[24] Cappello, *De Sac.,* III, n. 236 e; Chelodi, *Jus Matrimoniale* (ed. III), n.

unintelligible for the legislator to restrict the power of the regularly delegated priest and grant the faculty to any other priest in danger of death, and that it would be most illogical to maintain that because a priest has delegation to assist at marriages generally, he does not obtain the faculty which he would receive if he were not so delegated, and which even a suspended or excommunicated priest obtains in his absence. Therefore it is practically certain, and undoubtedly safe in practice, especially in view of canon 209, that assistants, and any other priests who have delegation to assist at a marriage, receive from canon 1044, the power to dispense from the matrimonial impediments therein stated and under the conditions therein prescribed.[25]

Confessor.—Canon 1044 grants the same faculty of dispensing from these matrimonial impediments under the same conditions to confessors, but as confessors, the faculty may be used only in the internal sacramental forum and only in the act of sacramental confession. A dispensation thus granted, therefore, has its effect only *coram Deo sed non coram Ecclesia.* The parties, therefore, must be warned that, although they can be really and truly married before God, and although hereafter, if the dying party lives, marital relations will not be forbidden or sinful, yet they must not live together publicly until they have obtained a dispensation in the external forum from the proper authority, because of the danger of scandal, especially in cases where the parties are known to have been unmarried. In fact, in all cases in which the confessor is called upon to grant a dispensation in the internal sacramental forum, where it is at all possible, it is necessary for him to make some provision to prevent the subsequent repudiation of the marriage in the external forum. What these steps will be, depends in a large measure on the nature of the impediment, the circumstances of the case, and the dispositions of the parties. If the impediment is not defamatory and there is no

44; Cerato, *Matrimonium,* n. 36; Fanfani, *De Jure Parochorum,* n. 306 c; Genicot-Salsmans, *Inst. Theo. Moralis* (ed. X), II, n. 523; O'Keefe, *Matrimonial Dispensations,* pp. 114 to 117.

[25] To make assurance doubly sure, it might be well for Bishops to delegate this faculty among the regular diocesan faculties, or pastors might delegate this faculty to their assistants but only for use in the external forum. Cf. can. 199 and *A. A. S.,* XI (1919), 477.

particular reason for keeping it secret, the penitent must be told that he is morally obliged to reveal the impediment outside of confession either to the priest assisting at the marriage, or to the confessor himself if he is to assist at the marriage, in order that a dispensation may be granted in the external forum. If the impediment is defamatory or there is a special reason for secrecy, the penitent must be asked to reveal the impediment either to the confessor outside of confession if he is to assist at the marriage, or to the priest assisting at the marriage, so that a dispensation for the internal non-sacramental forum may be granted and the dispensation registered in the secret archives of the Diocesan Curia or the Sacred Penitentiary. This procedure can be followed without betraying the secret, and at the same time providing for the recognition of the dispensation and the validity of the subsequent marriage in the external forum.[26]

If the penitent refuses to submit to this reasonable mode of proceeding, the confessor, according to his prudent judgment, may dispense in the sacramental forum without making any provision for the recognition of the dispensation in the external forum, or he may refuse to dispense in the sacramental forum, for, although he has the power to do so, he is not obliged to use his power if the penitent is lacking in the proper dispositions.[27]

The Code does not limit the exercise of the faculty in this circumstance to occult cases. Are public cases therefore also included? Many authorities deny that public cases are included in this faculty of the confessor, and their principal reason for this position is that they hold the internal forum, by its very nature, incapable of taking cognizance of a public case.[28] However, it would seem that public cases are included in this faculty, for the internal forum, of its nature, does not exclude the exercise of jurisdiction over public cases, but, of its nature, merely excludes the act of jurisdiction from taking effect in the external forum. Therefore, in order that public cases be excluded, it would be necessary that express mention

[26] Can. 1047.

[27] *Nouvelle Revue Théologique,* XLVII (1920), pp. 261-274.

[28] Vlaming, op. cit., II, n. 414; Cappello, op. cit., III, n. 238; Wernz-Vidal, op. cit., V, n. 428; De Smet, *De Sponsalibus,* II, n. 794; Ojetti, in *Jus Pontificium,* VI (1926), 56-61; *Il Monitore Ecclesiastico,* XXXII (1920), 62 seq.

of this fact be made in the law. But no mention of this exclusion is made in these canons; on the contrary, the confessor is said to enjoy *eadem dispensandi facultate* as do the others.[29] Therefore, in danger of death a confessor need not hesitate to dispense from any impediment of ecclesiastical law except the two mentioned in canon 1043, regardless of whether the impediment is public or occult.[30]

Nature of the Power.—Whether the power of dispensing in this circumstance granted by canons 1043 and 1044 is ordinary or delegated power of jurisdiction, is a matter of much dispute among commentators. The best opinions seem to be as follows: In the case of the local Ordinary it would seem that this faculty is most fittingly captioned as *potestas ordinaria vicaria,* because the local Ordinary enjoys an office to which may be attached the power of jurisdiction for the external forum.[31]

In the case of the pastor and those enumerated above who in law are considered as coming under the name of pastor, it would also seem most fitting to caption the faculty as *potestas ordinaria vicaria,* in so far as concerns the internal forum,[32] and *potestas delegata a jure* in so far as concerns the exercise of that faculty in the external forum, for the office of pastor carries with it no jurisdiction in the external forum.

In the case of the other priests assisting at one of these death-bed marriages and in the case of the confessor as such, the faculty of dispensing can only be called *delegata a jure,* it would seem, because these ministers enjoy no office in the strict sense of that term, to which ordinary jurisdiction could be attached.

Extent of the Power.—The faculty granted by the Code in this emergency of danger of death embraces the power of dispensing from the use of the required form, and from all the impediments to Matrimony of ecclesiastical law, diriment or impeding, single or multiple, except:

[29] Vermeersch-Creusen, *Epitome,* II, n. 312; Chelodi, op. cit., n. 44; Augustine, op. cit., V, pp. 103-104; Oesterele, *Munsterisches Pastoralblatt,* LVII, 131; O'Keefe, *Matrimonial Dispensations,* pp. 119 to 123.

[30] Cf. canon 209.

[31] Cf. canon 197; Cappello, *De Sac.,* III, n. 232; Vermeersch-Creusen, *Epitome,* II, n. 307; Maroto, *Institutiones,* I, n. 699, 7, a; Vlaming, *Praelectiones,* II, n. 400, n. 415; Wernz-Vidal, *Jus Canonicum,* V, n. 413.

[32] Canon 873 grants ordinary jurisdiction to pastors in the internal form.

1. the impediment rising from the sacred order of priesthood; and
2. the impediment rising from affinity in the direct line, in any degree, but only when the affinity springs from a consummated marriage.

It is to be noted that this faculty embraces only the impediments of ecclesiastical law, to the exclusion of impediments of the divine positive or natural law. Therefore, even in danger of death no one can dispense from the impediment of *ligamen*,[33] the impediment of consanguinity in any degree of the direct line and in the first degree of the collateral line,[34] and the impediment of impotency.

If the impediment involved is one rising from a solemn vow of chastity, or from the order of diaconate or subdiaconate, the dispensation is valid for this marriage only, so that if the party now in danger of death recovers, marital relations will be licit; but if the party dies, the one bound by the impediment may not remarry, because the dispensation is granted primarily and principally to enable the dying person to make his peace with God.[35]

When a dispensation from the impediment of disparity of cult or mixed religion is granted in virtue of this power, it is necessary to obtain the customary promises. Therefore, the non-Catholic party must promise not to interfere in any way with the practice of the Catholic party's religion, and both parties must promise that the children will be baptized and reared in the Catholic religion. Although these promises should be made in writing,[36] it seems quite certain that in danger of death it suffices if they are made orally.[37]

There is a much-mooted question among canonists and theologians as to whether these promises are necessary for the validity or merely for the liceity of the dispensation, and

[33] Can. 1069; cf. Cappello, *De Sacr.*, III, n. 390; Cerato, *Matrimonium a Codice Juris Canonici Desumptum*, n. 64; Chelodi, *Jus Matrimoniale*, n. 76.

[34] Can. 1076; and Cappello, op. cit., III, n. 518; Vlaming, *Praelectiones*, 1, n. 393; Augustine, *Com. on New Code*, V, p. 100.

[35] Reiffenstuel, *Jus Canonicum Universum*, IV, Appendix, *De Dispensatione super Impedimentis Matrimonii*, nn. 12 and 13; Chelodi, op. cit., n. 88.

[36] Can. 1061, § 2.

[37] Cf. Cerato, op. cit., n. 55.

whether it is ever valid and licit to dispense from either of these impediments without obtaining these promises. Before setting forth the views of the various authors, it is necessary to note that the divine law itself prohibits such a marriage unless the danger of perversion to the Catholic party and the danger of the children being reared outside of the true faith are removed or at least rendered remote dangers. Unless this requisite of the divine law is satisfied, the Church is incapable of dispensing validly from either of these impediments to Matrimony. The means of satisfying the requisites of the divine law have been established by the ecclesiastical law in the form of the customary promises, although *per se* the divine law could be fulfilled by other means.[38] Therefore, it is certain that when the divine law can be fulfilled only by obtaining the promises required by the ecclesiastical law, a dispensation granted without these promises would be invalid. It is likewise certain that the promises required by the ecclesiastical law, *per se,* are always required for the liceity of the dispensation, so that *per se* it will always be gravely sinful to grant such a dispensation without obtaining the promises. *Per accidens,* however, circumstances may mitgate or even obliterate the sinfulness of this action.

The exact point of dispute is whether a dispensation granted without obtaining these promises would ever be valid. The Church has never declared that a dispensation granted in danger of death without these promises was invalid, but she has repeatedly declared that these promises are to be sought even in danger of death.[39]

Because the Church has declared that these promises are always to be sought, and because she has never dispensed, even in the most urgent cases, without these promises, but rather has resorted to the extraordinary means of granting a *sanatio in radice,* some authors [40] maintain that a dispensation granted without obtaining the explicit promises required by

[38] Gasparri, *De Matrimonio,* I, n. 497.

[39] S. C. S. Off., 18 mart. 1891, Coll. n. 1750; 21 jun. 1912, *A. A. S.,* IV (1912), 442.

[40] De Smet, op. cit., II, n. 508 note I, n. 591 note 4; Noldin, *Summa,* III, n. 608; Augustine, op. cit., V, p. 101; Prümmer, *Manuale Theologiae Moralis,* n. 866. Chelodi, op. cit., n. 41 and Wernz-Vidal, op. cit., V, n. 413, are doubtful, stating only that the dispensation is not certainly valid.

the ecclesiastical law is always invalid. On the other hand, other authors hold that, if the divine law ceases, or if the divine law can be fulfilled without using the means prescribed by the Church, such a dispensation granted without exacting the customary promises would be valid.[41] These authors maintain that, although the Church has repeatedly declared that these promises are to be sought even in danger of death, and although the Church has preferred to resort to the extraordinary means of a *sanatio in radice* rather than grant a dispensation without obtaining the explicit promises required by ecclesiastical law, yet since *bonum animarum est lex suprema Ecclesiae,* the Church will not insist on the observance of her law when the obligation of the divine law has ceased, for *in extremis pereat lex.*

This opinion seems solidly probable[42] and, in virtue of canon 209, it may be followed in practice, but the difficulty still remains of determining in a practical case when the divine law has ceased, or when the requisites of the divine law have been attained without exacting the promises required by the ecclesiastical law. It would seem that the only case in which the obligation of the divine law can be said certainly to have ceased, is one in which the non-Catholic party is on the verge of death, not merely in danger of death, but in actual *articulo mortis,* death being inevitable and proximate. In this case, if the Catholic party will promise to baptize and rear the children in the Catholic faith, it seems quite certain, in virtue of canon 209, that one could validly and, *suppositis supponendis,* even licitly grant a dispensation without exacting the customary canonical promises. In other cases it is difficult to see how the prohibition of the divine law can cease or its obligation be fulfilled without securing the canonical promises, especially if these have once been sought and been refused.

Finally, it must be noted that in danger of death canon 1043 and 1044 also grant the faculty of dispensing from the pre-

[41] Cappello, *De Sac.,* III, 232; Genicot-Salsmans, *Instit.,* II, nn. 493, 514, 523; Cerato, *Matrimonium a Codice Jur. Can. Desump.,* n. 35; Pighi, *De Sacramento Matrimonii,* n. 90; De Becker, *De Sponsalibus et Matrimonio,* pp. 243 and 278, note 1; Petrovits, *The New Church Law on Matrimony,* nn. 160, 192; Farrugia, *De Matrimonio et Causis Matrimonialibus,* n. 83; Kubelbeck, *The Sacred Penitentiary and Its Relation to the Faculties of Ordinaries and Priests,* p. 63; *Irish Eccl. Rec.,* Series IV, XXVIII (1910), 634.

[42] Vermeersch-Creusen, *Epitome,* II, n. 306.

scribed *form* of marriage (i.e. the presence of an authorized priest and two witnesses). Furthermore, there is nothing to prevent a local Ordinary, or a priest from dispensing from both the *form* of marriage and an impediment, or several impediments, in one and the same case. However, the power of granting a *sanatio in radice* is not included in this faculty, for this is a power distinct from the faculty of dispensing and can be granted only by the Holy See or its delegate.[43] Therefore, the one dispensing must always advise the subject of the necessity of renewing his consent in some manner.

In practice, therefore, if no impediment exists, and the marriage is invalid due merely to the lack of the required form, the priest should endeavor to have the parties give their consent before a priest and two witnesses. If this cannot be done without scandal, or if only one witness can be obtained, the priest may dispense from the use of the prescribed form and have the parties give their consent before him alone or merely to each other, even without the presence of any priest or witnesses. However, if the marriage is invalid because of the existence of a diriment impediment, regardless of whether or not the prescribed form was used, the priest must inform the parties of the necessity of renewing their consent. If the impediment was public (i.e. capable of being proven in the external forum), the consent of both parties must be renewed before a priest and two witnesses, unless the priest sees fit to dispense from the form also. If the impediment was occult (i.e., incapable of being proven in the external forum), yet known to both parties, the consent must be renewed by both parties, but they may do this privately and in secret. If the impediment was altogether occult and known only to one party, it suffices that he alone renew his consent privately and secretly by a new act of the will, as long as the consent of the other party still perdures.[44] In these two latter cases in which the impediment was occult, it is not necessary to renew the consent in the prescribed form if the marriage already took place before an authorized priest and two wit-

[43] Can. 1141, and Cappello, op. cit., III, n. 232; De Smet, *De Sponsalibus*, II, n. 761; Ayrinhac, *Marriage Legislation in the New Code of Canon Law*, p. 323.

[44] Can. 1135.

nesses. Therefore, in these cases no dispensation from the form is necessary. But if the marriage never took place before an authorized priest and two witnesses, even though an occult impediment also exists, the consent must be given in the prescribed form, or the priest on this occasion must grant a dispensation from the form as well as from the impediment.

Subjects of the Dispensatory Power.—In order that the dispensation, granted in virtue of the power received from canons 1043 and 1044, may be valid, it is necessary that at least one of the parties to the marriage have a domicile or quasi-domicile within the confines of the territory in which the dispensing priest has jurisdiction or that at least one of the parties be actually within the confines of his territory at the time. However, if together with the circumstance of danger of death, the added circumstance is present, viz. that the proper Ordinary or pastor or delegated priest cannot be reached without grave inconvenience, then any priest obtains the faculty of assisting at any marriage;[45] and since this otherwise unauthorized priest receives the power of dispensing granted by canons 1043 and 1044, the condition of domicile or quasi-domicile or actual presence within one's territory seems in this case at least to be nullified. Likewise, since in danger of death every priest receives jurisdiction for the internal sacramental forum over any dying penitent, he may dispense the penitent from the above mentioned impediments as the confessor of canon 1044, regardless of the place of his domicile or quasi-domicile or his actual presence within the confessor's jurisdictional territory.

Conditions Required for the Validity of the Dispensation.—The faculty granted by canons 1043 and 1044 can be exercised validly, only when the following conditions have been verified:

1. one of the parties to the marriage must be in danger of death. *Per se* it matters not which of the parties is in danger of death, whether it is the one directly affected by the impediment or not,[46] or whether it be the one

[45] Can. 1098.

[46] S. C. S. Off. 1, jul. 1891, *Collectanea S. C. de Prop. Fidei*, n. 1758; Vlaming, *Praelectiones*, II, n. 401; Chelodi, *Jus Mat.*, n. 41; Wernz-Vidal, *Jus Canon.*, V, n. 413.

troubled in conscience or not, for the canons make no distinction whatsoever. *Per accidens,* however, when it is a confessor who is dispensing, he may be restricted to the case where it is the penitent who is in danger of death, for it may be that only in such a case does he receive the necessary jurisdiction to hear the confession and thereby become the confessor required by canon 1044. Actual *articulus mortis* need not be present, but it suffices that there be merely a prudent danger that death may follow shortly. This danger may arise either from an intrinsic or extrinsic cause, as has already been pointed out, and it is not necessary therefore that the party should have received the Sacrament of Extreme Unction, or be about to receive this sacrament, before this faculty can be used.

2. The faculty can be validly used only in the cases specified in the law, viz;

   (a) for the soothing of the conscience of one of these parties;

   (b) for the legitimation of offspring, if the case warrants it.

This is an exclusive enumeration of the cases to which this faculty may be applied. The power of dispensing granted by these canons cannot be validly used in any other case or for any other cause. However, it is not necessary that both reasons be present in the same case, for the wording of the canon is evidently disjunctive. But it is certain that the presence of at least one of these causes is necessary for the validity of the dispensation. It hardly seems possible, however, that the condition *ad consulendum conscientiae* will not be present or at least will not be able to be instilled in almost every case.

If there are children to be legitimated some further annotations are necessary. The subsequent marriage of the parents legitimizes the offspring, provided the parents were capable of marriage (i.e. no diriment impediment existed) at the time of conception, or during the pregnancy, or at birth.[47] If such an impediment did

[47] Canon 1116.

exist, the children are legitimated by a dispensation from this impediment provided it emanated from one enjoying ordinary jurisdiction or was granted by virtue of a general indult, except when the children are the outcome of an adulterous or sacrilegious union.[48] Therefore, if in danger of death a dispensation from a diriment impediment is granted by a local Ordinary in either forum or by a pastor in the internal sacramental forum, it would seem to carry with it this effect of legitimating the children already conceived or born, provided that at the time of conception or birth the union of the parents was not sacrilegious or adulterous. But when the dispensation is issued in danger of death by one of the other priests empowered to dispense in this emergency by canons 1043 and 1044, it is doubtful whether or not the children are legitimated by the dispensation itself, for the faculty of dispensing granted by canon 1044 to these priests seems capable of being classified only as delegated by law, and it is doubtful whether canon 1051 grants the effect of legitimation to a dispensation issued in virtue of such power. In this case application for a decree of legitimation should be made to the Holy See after the dispensation has been issued and the marriage has taken place.

Authors dispute whether or not it is possible to use the power granted by canons 1043 and 1044 in a case in which the children are of an adulterous or sacrilegious union, and the only reason for dispensing is to legitimate the children. It is hard to conceive of being confronted with such a case, because, as we have already pointed out, in almost every case, it should be possible to instil such dispositions into one of the parties that the condition *ad consulendum conscientiae* will be present. However, if such a case should exist, the dispensation can be granted on the authority of the affirmative opinion, because the Holy See will more easily grant a decree of legitimation to such a child if the parents are married.[49]

[48] Canon 1051.

[49] n. Chelodi, *Jus Matrimoniale,* n. 41; Cappello, *De Sac.,* III, n. 232.

3. The power of dispensing can be validly used by one other than the local Ordinary only when it is not possible to approach the local Ordinary. The impossibility of approaching the local Ordinary must be taken morally, so that if he can be reached only by the use of extraordinary means,[50] or only with grave inconvenience, or with danger of violating a secret, sacramental or natural, the case can be regarded as one in which it is morally impossible to approach the local Ordinary. The usual means of "approaching the Ordinary" are by letter or by personal visit, so that if he cannot be approached in either of these ways without grave inconvenience, it can be considered morally impossible to approach him.

   It must be remembered that the validity of the dispensation does not depend on the actual impossibility of approaching the local Ordinary but only on the priest's honest and prudent judgment that such an impossibility exists. Accordingly, if a priest, judging that it was morally impossible to approach the local Ordinary, grants a dispensation in danger of death, this dispensation would be valid even if the Ordinary, unknown to the priest, were in the same house in which the priest acted.

   Furthermore there does not seem to be any obligation on a priest to approach a delegate of the local Ordinary even where this is possible, for the Canon mentions only the Ordinary.[51] However, there is authority for the claim that such an obligation does exist.[52]

4. If the dispensation is being granted by a confessor acting only as such, a further condition is imposed by the law on which depends the validity of the dispensation, viz. it can be granted in the act of sacramental confession

[50] Telephone and telegraph are still considered as extraordinary means of communication and there is no obligation to use them. Cf. Pont. Comm. ad CC. auth. interpret., 12 nov. 1922 ad V, *A. A. S.*, XIV (1922), 662. In fact, the use of these means of communication in these circumstances is frowned upon by the Holy See. Cf. Litt. Encycl. Secr. Status, 10 dec. 1891, Coll. S. C. de Prop. Fidei, n. 1775; S. C. S. Off., 24 aug. 1892, Coll. n. 1810.

[51] Motry, *Diocesan Faculties*, p. 136.

[52] Vlaming, *Praelectiones*, II, n. 412.

only. However it is not necessary that absolution be given in order to dispense from an impediment to marriage,[53] for the canon demands only that it be granted in the act of sacramental confession, and a sacramental confession is defined as one made for the purpose of absolution, regardless of whether or not this end is obtained.[54]

The Obligation of Reporting and Recording a Dispensation granted in Danger of Death.—"Canon 1046, Parochus aut sacerdos de quo in can. 1044, de concessa dispensatione pro foro externo Ordinarium loci statim certiorem faciat; eaque adnotetur in libro matrimoniorum."

This canon imposes a threefold obligation.

1. the notification of the Ordinary of the place where the dispensation was granted;
2. the registration of the granting of the dispensation in the matrimonial register of the parish in which the dispensation was granted;
3. the execution of these obligations immediately.

All the obligations imposed by this canon are grave. Therefore one could not be excused from grave sin, who omitted notifying the local Ordinary or registering the fact of conceding the dispensation, or who delayed executing these precepts without grave cause beyond two or three days.[55]

The additional obligation of registering the subsequent marriage of the parties in the matrimonial record, and in the respective baptismal records of the churches in which the parties were baptized, also rests upon the priest who dispensed from an impediment or the form of marriage, if he also assisted at the subsequent marriage.

However, the precriptions of this canon bind only when the dispensation was issued in the external forum. If the confessor, acting as such, dispenses in the internal sacramental forum, no recording of this dispensation is permitted, nor is the Ordinary to be informed of it, for this would constitute a violation of the seal of confession. If the dispensation was

[53] Sac. Poenit., 19 maii 1834, et 4 jan. 1839.

[54] Noldin, *Summa Theologiae Moralis* (1921-22), III, n. 267.

[55] N. O'Keefe, *Matrimonial Dispensations*, pp. 126, 127.

granted by one of the above mentioned priests outside of confession, but in the internal non-sacramental forum, the Ordinary need not be notified but the dispensation is to be recorded in the book kept for this purpose in the secret archives of the diocesan chancery or the record is to be sent directly to the Sacred Penitentiary.[56]

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THE RELIGIOUS SINCERITY OF JOHN DRYDEN.

ON 9 AUGUST we commemorated the three-hundredth anniversary of John Dryden's birth. It is a good occasion to tell our pupils, or our friends, or the members of our literary circle, that Dryden was a brilliant poet, a pioneer in literary criticism, and the "father of English prose". We may mention, incidentally, that he was also a Catholic, but perhaps we shall be a little cautious in examining too far into his religious convictions. We remember too well that we once read in our college survey of literature,—a good textbook it was, used and recommended by Catholic colleges — that Dryden's religious poems "exhibit his willingness to abandon an unprofitable for a profitable cause". Or perhaps we glanced the other day into a current magazine which the pupils of our parish schools are reading monthly, and were mortified to discover a caricature of Dryden, with his whole life and career summed up in the petulant quotation from Thomas Gray, that, among the laureates, "Dryden was as disgraceful to the office, from his character, as the poorest scribbler could have been from his verses".

From so many sources do we hear the refrain that Dryden was a hypocrite, a trimmer, and a time-server, that we are almost ashamed to acknowledge his religious fellowship. Newman's conversion was once held under similar suspicion, but that time is happily long since past; Dryden's tercentenary should not be allowed to pass without an effort to remove the prejudice still manifest against the great convert of the Restoration period. We Catholics need not apologize for Dryden's religion, when the Protestant Sir Walter Scott is willing to

[56] Canon 1047.

assert that "by the determined firmness with which he retained it during good report and bad report, we must allow him to have been a martyr, or at least a confessor, in the Catholic cause".

Dryden professed allegiance to three established religions in succession: he was a Puritan under Cromwell, an Anglican under Charles II, and a Catholic under James II. He commemorated in verse the death of Cromwell in 1658; he celebrated Charles's accession in 1660 and Charles's religion in 1682; but by 1687 he had both accepted the religion of James and become its apologist. Conversions which coincide with political interests are easily subject to suspicion, but in Dryden's case the suspicions are not founded on facts.

His youthful adherence to Puritanism was most natural, because the families of both his parents were stanch in their allegiance to the popular party. But despite the puritanic sentiments of the rest of his family, and despite the praises of Cromwell which he sang with a good deal of reserve, John Dryden was nevertheless pretty much of a royalist at heart even before the Restoration. His preparatory schooling at Westminster under Dr. Busby had certainly been strongly royalist in its influence, and during his residence at Cambridge royalist sentiment was already asserting itself. Dryden's inclinations, too, were literary rather than political, and his literary associates were nearly all of the royalist party.

It is not necessary, however, to rest our opinion of Dryden's lack of Puritan sympathy upon conjecture. We have evidence of his sentiments in the two poems which he wrote so close together, the *Heroick Stanzas* lamenting the death of Cromwell, and *Astraea Redux* celebrating the restoration of the monarchy.

His praise for Cromwell is certainly not that of an enthusiast. For the religion of the Protector he has a bare mention in the very last line, in which he gives his entirely non-committal approval to an example "where piety and valor jointly go". Concerning the politics of the Parliamentarians he is quite as reticent, and he is equally careful to avoid any criticism of the royalists.

But the poet's enthusiasm, so notably absent in the lines to Cromwell, crops out in the celebration of the Restoration. He

proclaims his adherence plainly to both the religion and the politics of the king:

> For his long absence Church and State did groan;
> Madness the pulpit, faction seized the throne.[1]

And again,

> Religion's name against itself was made;
> The shadow serv'd the substance to invade.[2]

He had avoided all condemnation of the royalists when eulogizing Cromwell, but he now frankly speaks out his satisfaction that the Parliamentarians have been punished:

> Suffer'd to live, they are like Helots set,
> A virtuous shame within us to beget.[3]

If we had no other index to Dryden's early religious and political sentiments than what is furnished by these two poems, we should nevertheless be enabled easily to decide which is the expression of his real conviction.

A youthful change of religion, shared by most of the nation, though lampooned by contemporary rivals, would probably have gone unnoticed by succeeding generations, had not Dryden made a second change late in life and entered the ranks of the Roman Catholics. The sincerity of this second conversion, although conceded by such eminent apologists as Samuel Johnson and Sir Walter Scott, has been questioned by the greater number of Dryden's biographers.

The most persistent criticism brought against his adoption of Catholicism is the accusation that it was a venal apostasy—that he subscribed to the religion of the new king in order to secure or to increase his pensions under the government.

No one is more painfully positive of this venality than Macaulay:

> Dryden was poor and impatient of poverty. He knew little and cared little about religion. . . . Finding that, if he continued to call himself a Protestant, his services would be overlooked, he declared himself a Papist. The king's parsimony instantly relaxed. Dryden

[1] Lines 21-2.
[2] Lines 191-2.
[3] Lines 205-6.

was gratified with a pension of a hundred pounds a year and was employed to defend his new religion both in prose and verse.

In Macaulay's day it was erroneously believed that Dryden's salary under Charles II had been only two hundred pounds a year, and that James II, so long as Dryden remained a Protestant, merely confirmed the pension at the same figure. It was noticed, however, that James added an extra hundred pounds to Dryden's salary in the year of the poet's conversion. Such incomplete information was the basis of Macaulay's gibes.

Important evidence has come to light, though, since Macaulay penned his harsh arraignment. Robert Bell's memoir of Dryden, in 1854, showed conclusively that the pension of one hundred pounds given by James was not a new grant, but simply the renewal of a similar pension already enjoyed by the poet-laureate during the last five years of Charles's reign. James chose to withhold, as he had a perfect right to do, this extra hundred pounds which his predecessor had bestowed "during the king's pleasure," but he finally renewed the grant, 4 March, 1686. The precise date when Dryden joined the Catholic Church is not known, but there is no evidence for the change until late in 1686.

None of Dryden's critics has controverted Mr. Bell's discovery, which destroys the support of Macaulay's charge, but several have returned to the assault despite the obvious lack of support. Mr. Christie, to cite a single example, admits that the pension had nothing to do with Dryden's conversion, but this scholarly editor clings to the belief nevertheless that "there is more truth than exaggeration in Lord Macaulay's stinging sentences". He proclaims his conviction that it was not the "bait" of a hundred pounds a year which swung Dryden's allegiance, but "visions of greater worldly advantage". Suffice to say that such "visions" certainly did not materialize, as Dryden himself bears witness:

> Now for my converts, who, you say, unfed,
> Have follow'd me for miracles of bread;
> Judge not by hearsay, but observe at least,
> If since their change their loaves have been increas'd.[4]

[4] *The Hind and the Panther,* lines 1515-19.

The fact is that neither James's temporary parsimoniousness nor his belated liberality had anything to do with his laureate's conversion. Dryden gained nothing by adopting a proscribed and unpopular religion, and he clearly foresaw, as his writings indicate, that he could not expect to gain anything. He was secure while remaining a Protestant, since all his emoluments had already been confirmed to him, and he did not suspect, as we see from the preface of *The Hind and the Panther,* that James would try to ameliorate the condition of Catholics. Even after the promulgation of the "Declaration of Indulgence," Dryden knew that James's policy was good only until Parliament should meet again, when renegades would be sure to suffer. That "wary savage," the Panther, representing the Church of England, would not give immediate offence to the king,

> But watched the time her vengeance to complete,
> When all her furry sons in frequent senate met.[5]

What course that vengeance was apt to take is hinted in the ominous threat of the panther's dark words to the hind, suggesting that the Catholics' vaunted ladder to heaven might lead instead to the gallows. The ultimate fate of the swallows in Dryden's fable also puts it beyond a doubt that he was well aware of the dangers which he courted for himself and his children by professing himself a Catholic in England.

If Dryden's two changes of religion, first from Puritan to Anglican and then from Anglican to Catholic, had been from merely mercenary motives, we should expect to find him entirely willing to change a third time from the same motive. His attitude after the Revolution is proof, however, that his conversion was not dependent on worldly hopes. When William and Mary came to the throne, he allowed himself to be stripped of all his offices rather than renounce his religion, at an age, too, when the deprivation was the more painful because of his advancing years. "There would probably have been little difficulty in his remaining poet-laureate," says Scott, "if he had recanted the errors of Popery." Dryden himself bears witness, in a letter to Mrs. Steward, that his recantation would have been acceptable to the new sovereigns:

[5] *The Hind and the Panther,* lines 1318-19.

The court rather speaks kindly of me, than does anything for me, though they promise largely; and perhaps they think I will advance as they go backward, in which they will be much deceived; for I can never go an inch beyond my conscience and my honor. . . . I can neither take the oaths nor forsake my religion; because I know not what Church to go to, if I leave the Catholic; they are all so divided amongst themselves in matters of faith necessary to salvation, and yet all assuming the name of Protestants. May God be pleased to open your eyes, as he has open'd mine! Truth is but one; and they who have once heard it, can plead no excuse, if they do not embrace it.

Dryden's resoluteness under William forced him to revert for daily bread to that dramatic writing which he had been glad to give up, and for which he protested he had no facility. He was compelled likewise to take up translations, and to work at a rate which seriously impaired his health.

Probably the hardest thing to bear, however, was the necessity of sending his sons out of England. Two of the boys had scholarships at Oxford and Cambridge, but these became useless when they followed their father into the Catholic faith. Dryden decided, therefore, in 1692, although the expense was almost prohibitive, to send his three sons to the continent for education. The most touching passages we find in Dryden's letters are those which relate his affection for his sons, and yet he was obliged to part with them, in his declining years, because of his religion. Future events added to the sorrow of the parting. Two of the boys never again saw their father alive, and the eldest came home so broken in health as to survive his father by only a few years.

In choosing a place on the continent for the training of his sons, Dryden gave proof both of the sincerity of his religious profession and of the esteem in which he was held by Catholics of the highest standing. Charles, the eldest, was sent to Italy, probably under the patronage of Cardinal Howard, his distant relative, and was so well recommended to Pope Innocent XII that he was appointed Chamberlain of the Pope's household. The younger boys followed their brother to Rome and were received at the same court, John being made a deputy to Charles, and Erasmus-Henry becoming a captain in the Pope's Guards.

Our poet not only educated his sons at the fountain head of Catholicism, but himself adhered to his religion with admirable stanchness to the end of his life. He died in the Catholic faith, with submission and entire resignation to the divine will, "taking of his friends," says Mrs. Creed, one of the sorrowful number, "so tender and obliging a farewell, as none but he himself could have expressed."

Dryden's religious sincerity, under suspicion because of his successive adherence to three establishments, has been questioned also because of the accusation that the morality of his life and writings was inconsistent with a sincere profession of Christianity.

Misconduct was charged against Dryden by his contemporaries,—foes on political grounds and rivals of his literary fame. His was an age when political or literary rivals were not satisfied with attacking the opinions of an opponent, but thought it necessary also to blacken his character and attack his person. Dr. Johnson tells us:

> A critic of that time never deemed he had so effectually refuted the reasoning of his adversary, as when he had said something disrespectful of his talents, person, or moral character. Thus, literary contest was embittered by personal hatred, and truth was so far from being the object of the combatants, that even victory was tasteless unless obtained by the disgrace and degradation of the antagonist.

Dryden seldom troubled to make denial of the virulent charges brought against him. So eminent was his acknowledged literary superiority that libels did small damage to his reputation, and prejudiced him not at all in the quarter whence his salary was derived. Public opinion had undergone a violent reaction since the overthrow of Puritanism, and, as Masson says:

> It was part of this change that there should be an affectation, even where there was not the reality, of lax morals. According to the sarcasm of the time, it was necessary now for those who would escape the risk of being thought Puritans to contract a habit of swearing and pretend to be great rakes.

Entering the lists against obscure challengers would merely

confer immortality upon their lampoons, but whenever Dryden made a serious attempt to discountenance certain defamers, as he did with Shadwell and Settle, the completeness of his victory is evidence of the success with which he might have answered the rest of his revilers.

The earliest event in Dryden's life which brought forth attacks upon his morality was his marriage in 1663 to Lady Elizabeth Howard, daughter of the Earl of Berkshire.

Dryden's "life was that of a libertine," writes the historian Green, "and his marriage with a woman of fashion who was yet more dissolute than himself only gave a new spur to his debaucheries." But another of Dryden's critics, the Rev. John Mitford, says quite as boldly that "Dryden's marriage either interrupted, or terminated some intrigues . . . which the gallantry of the age permitted without a frown." Either of these charges is severe enough, but both cannot be true, because they are mutually contradictory. As a matter of fact, neither can be substantiated.

The accusation against Lady Elizabeth rests upon the single documentary evidence of a letter which she once wrote to the Earl of Chesterfield,[6] and of this letter Saintsbury goes so far as to say that "the evidence it contains can only satisfy minds previously made up". Dryden's own conjugal fidelity is questioned also by only one documentary evidence, the statement of an anonymous writer in the *Gentleman's Magazine*,[7] forty-five years after Dryden's death, in which the author claims: "I have eat tarts with him and Madam Reeve at the Mulberry Garden." Except for these two choice bits of evidence, the charges against Dryden's marriage are based upon gossip and conjecture. The Catholic who recalls that Dryden's three sons were received with honor in the Pope's household cannot easily believe that their parents were such persons as Green describes.

After Dryden's marriage, his conduct as a father, husband, and master of a family was affectionate, faithful, and, so far as his circumstances admitted, liberal and benevolent. "As a husband," Scott observes, "he is not upbraided with neglect or

[6] The letter may be read conveniently in Saintsbury's edition of Scott's *Life of Dryden*, pp. 74-5, n.

[7] February, 1745, pp. 98-9.

infidelity by any of his thousand assailants." His and his wife's letters to their sons are filled with tender affection and solicitude, and there is in them never a hint of domestic friction. Dryden is so confident of his moral rectitude that he does not fear to challenge his accusers: "I appeal to the world, if I have deceived or defrauded any man; and for my private conversation, they who see me every day can be the best witnesses, whether or no it be blameless and inoffensive."

When we turn, however, from the morality of Dryden's life to the morality of his writings, we find a defence more difficult. Gross indelicacy of language is to be found in his dramas; of that fact no denial is possible and no adequate excuse can be formulated. The degeneracy of the stage in his day, the example of his fellow-playwrights, the vulgar tastes of his audiences—all these may be mentioned in palliation of his guilt, but his proper defence, if one be possible, is the fact that he lived to repent.

When the celebrated Jeremy Collier, in 1698, descended in righteous wrath upon the play-writers in general, and upon Dryden in particular, there were probably many wits who gleefully looked for a crushing rejoinder from the pen which had spitted Shaftesbury and Shadwell and Settle. But Dryden's reply, disappointing as it may have been to those who desired to see a spirited joust between the famous champions, does immortal honor to his own willingness to admit a fault brought home to him:

> I shall say the less of Mr. Collier, because in many things he has taxed me justly, and I have pleaded guilty to all thoughts or expressions of mine that can be truly accused of obscenity, profaneness, or immorality, and retract them. If he be my enemy, let him triumph; if he be my friend . . . he will be glad of my repentance. It becomes me not to draw my pen in defence of a bad cause, when I have so often drawn it for a good one.

He added, soon after, in a short poem addressed to Mr. Motteux,

> What I have loosely or profanely writ
> Let them to fires, their due desert, commit.

And in the next year, while criticizing "the license which

Mrs. Behn allowed herself of writing loosely," he humbly admits:

> I confess I am the last man who ought in justice to arraign her, who have been myself too much a libertine in most of my poems: which I would be well contented I had leave either to purge or to see them fairly burned.

All these citations, it is consoling to observe, are the product of Dryden's Catholic pen, and clearly evidence the purifying effect of his conversion upon his conception of morality.

Occupying ourselves with the charges of venality and immorality made against Dryden, as we have done thus far, has been following a rather negative argument. More cogent is the evidence that the bent of Dryden's mind and temperament inclined him toward Catholicism from his earliest years, and that his final conversion was a logical and almost inevitable culmination.

An undeniable inconsistency is manifest in Dryden's character, but inconsistency is sometimes only another name for progress of opinion. Dryden changed often, but only when he realized that he had been in a false position. His was essentially a teachable nature, and he was never insolently bigoted; whenever experience opened his eyes, he was ready to lay aside his favorite errors, and to acknowledge freely and candidly that he had been wrong. This trait of his character, so important in his religious development, may also be observed in the growth of his literary opinions.

Dryden's literary taste was not an instinct, but a slow and progressive development. He was always ahead of his age, and always advancing; whenever his followers caught up to his position, they found it abandoned for a better one. He carried the heroic play to its greatest perfection, and discarded it in little more than a decade. He wrote in rhyme and defended rhyme for many years, but was not ashamed to let the world know when he changed his opinion. He was an early admirer of the great Elizabethans, but preferred the moderns; late in life, however, he rendered generous homage to Shakespeare and Milton, Chaucer, and Spenser, the only ones among his predecessors who stood on pedestals overshadowing his own.

Dryden's poetic taste dominated English verse for a hundred years, and his prose style has not yet lost its influence. If we analyze the cause of his influence, we find that what he developed and bequeathed was a respect for law. He curbed the freedom of verse and prose, but he made both manageable.

His spiritual progress followed a similar channel. In religion, as in literature, his temperament gradually led him toward a recognition of the necessity of authority. He early saw the need of a supernatural law-giver, and in time he came to recognize also the need of an earthly interpreter speaking without possibility of error. We have no "Apologia" of Dryden's spiritual journey, but his writings are not without signposts that mark the highway which he traveled on the road to Rome.

In one of his very first poems, Dryden gave a hint of the direction in which his mind was turning, and of his distrust of the more extreme doctrines of the Reformers:

> The fugitive flames, chastis'd went forth to prey
> On pious structures, by our fathers rear'd;
> By which to heav'n they did affect the way,
> Ere faith in churchmen without works was heard.[8]

By the time he arrived at the crisis of 1680, he was impelled to speak more forcefully of the claims of the ancient Church. His "chosen people" were still the Anglicans, but he could draw a sympathetic picture of the Catholics under the guise of Jebusites:

> Th' inhabitants of old Jerusalem
> Were Jebusites: the town so call'd from them;
> And theirs the native right—
> But when the chosen people grew more strong,
> The rightful cause at length became the wrong;
> And every loss the men of Jebus bore,
> They still were thought God's enemies the more.[9]

The *Religio Laici* was written in 1682 as a defence of Anglican theology against what Dryden at that time considered the two extremes in religion: the sects and the Catholics. But in defending the English church, Dryden makes some rather startling concessions to Catholicism.

[8] *Annus Mirabilis,* stanza 273.

[9] *Absalom and Achitophel,* lines 85-91.

He refuses to accept the doctrine, which he wrongly imputes to St. Athanasius, that salvation is impossible for those "who the written rule had never known". Instead he maintains his own opinion, which is not at all un-Catholic, that the great doctor

> meant to say
> This faith, where publish'd, was the only way.[10]

Dryden makes several other unwitting arguments in favor of Roman doctrine. He insists upon the inspiration of Scripture and emphasizes the necessity of at least a portion of tradition, but he is appalled by the doubt whether

> Scripture, tho' derived from heav'nly birth,
> Has been but carelessly preserv'd on earth.[11]

and the still more likely danger that,

> If written words from time are not secur'd,
> How can we think have oral sounds endur'd?[12]

He realizes that only an infallible church is able to establish the canon of the Scriptures and winnow apostolic tradition from the legendary chaff of centuries, and he reveals that his heart is not far behind his understanding when he utters the astonishing exclamation:

> Such an omniscient Church we wish indeed;
> 'Twere worth both Testaments: and cast in the Creed.[13]

Against the obvious challenge that Rome claims the mark he is seeking, his argument is so flimsy that he seems himself to put but little faith in it. He chooses rather to ignore his doubts, and wishes to forget them:

> I think (according to my little skill,
> To my own Mother Church submitting still)
> That many have been sav'd, and many may,
> Who never heard this question brought in play.[14]

But the eye of the mind cannot be closed at will. "He who has seen a ghost, cannot be as if he had never seen it." In

[10] Lines 218-9.
[11] Lines 258-9.
[12] Lines 270-1.
[13] Lines 282-3.
[14] Lines 318-21.

politics and literature Dryden had always abandoned false positions as soon as he found them untenable, and in religion he was soon to do the same. It would have been irreconcilable with every other act of his life had he remained long out of a communion toward which his mind and heart so clearly led him.

The ultimate expression of Dryden's religious faith is his fable of the milk-white hind and the beautiful but spotted panther. For years he had been seeking a guide which should speak without fear of error, and he rejoices to have found that guide at least in the see of Peter:

> But, gracious God, how well dost thou provide
> For erring judgments an unerring guide!
> . . . . . her alone for my director take,
> Whom thou hast promised never to forsake![15]

He acknowledges his past religious errors with the same frankness wherewith he had often owned his mistakes of literary taste, but now, in addition to his usual candor, there is a touching and prayerful note of humility:

> My thoughtless youth was wing'd with vain desires,
> My manhood, long misled by wand'ring fires,
> Follow'd false lights: and, when their glimpse was gone,
> My pride struck out new sparkles of her own.
> Such was I, such by nature still I am;
> Be thine the glory, and be mine the shame.[16]

His mind is now at rest, however, not again to be shaken, in the authority of the "Church worth both the testaments". Henceforth he takes as his resolution, "Good life be now my task: my doubts are done", and I believe, in spite of what Macaulay says, that he kept this high resolve with increasing fidelity.

Infallibility had been the note which attracted him to the Catholic Church, and it is natural that he devotes a large part of *The Hind and the Panther* to an elucidation of the mark which had brought faith to him. But he speaks also of other controverted points of doctrine: transubstantiation, the insufficiency of Scripture, the nature and rule of Tradition, exhibiting a clear intellectual grasp of the import of all these dogmas, and defending them with considerable acumen.

[15] *The Hind and the Panther,* lines 63-4, 70-1.

[16] Lines 72-7.

Higher, though, than the motives which reasoning gives for credibility, he places the ultimate rule of faith:

> God thus asserted: man is to believe
> Beyond what sense and reason can conceive,
> And for mysterious things of faith rely
> On the proponent, Heav'n's authority.[17]

It should not astonish us that Dryden at last discovered this truth. He had seen it dimly years before, when he wrote the beautiful opening lines of *Religio Laici:*

> Dim as the borrow'd beams of moon and stars
> To lonely, weary, wand'ring travelers,
> Is Reason to the soul; and, as on high
> Those rolling fires discover but the sky,
> Not light us here, so Reason's glimmering ray
> Was lent, not to assure our doubtful way,
> But guide us upward to a better day.
> And as those nightly tapers disappear,
> When day's bright lord ascends our hemisphere;
> So pale grows Reason at Religion's sight;
> So dies, and so dissolves in supernatural light.[18]

Reason had led him to know that Truth must speak with authority. He found that there is only one Church on earth which

> owns unfailing certainty . . .
> And with unrivalled claim ascends the throne.[19]

He examined her claims, he found them good, and he accepted them with faith and humility. We need look no further for the proof of Dryden's sincerity.

THOMAS J. TREADAWAY, S.M.

St. Louis, Missouri.

[17] Lines 118-121.

[18] Lines 1-11.

[19] *The Hind and the Panther,* lines 1056 and 1070.

Analecta

ACTA PII PP. XI.

Constitutio Apostolica.

SEDES EPISCOPALIS DIOECESIS LEADENSIS IN URBEM RAPIDOPOLITANAM TRANSFERTUR, IMMUTATIS TITULO DIOECESIS ET ECCLESIA CATHEDRALI.

Pius Episcopus

servus servorum Dei

ad perpetuam rei memoriam

Apostolicis Litteris a cl. me. Leone Papa Decimotertio, Praedecessore Nostro, die quarta Augusti anno millesimo nongentesimo secundo datis, erecta Leadensi dioecesi, quae ab urbe *Lead* nomen sumpsit, ipsius sedes episcopalis et cathedra in eadem urbe constituta fuit, quippe quae, etsi parva, ceteris dioecesis locis tunc praestaret. Progressu vero temporis minus apta sedes haec visa est potissimum ob difficilem ad ipsam accessum. Interea alia urbs, cui nomen *Rapid City,* et incolis et operibus sensim florere coepit, adeo ut salutari dioecesis regimini ac fidei incremento aptius consultum iri visum sit, si in ea sedes episcopalis constitueretur. Cum itaque venerabilis frater Ioannes Ieremias Lawler, hodiernus Episcopus Leadensis, humiles Nobis preces porrexerit, ut episcopalem sedem ab urbe *Lead* ad *Rapid City* transferre, ac proinde dioecesis

titulum et ecclesiam cathedralem immutare dignaremur: Nos, praehabito favorabili voto venerabilis fratris Petri Fumasoni Biondi Archiepiscopi Docleaensis, in Statibus Foederatis Americae septentrionalis Delegati Apostolici, omnibus mature perpensis, oblatis precibus annuere censuimus. Quare, suppleto, quatenus opus sit, quorum interest vel illorum qui sua interesse praesumant consensu, certa scientia ac de Apostolicae potestatis plenitudine, civitatis Leadensis iura episcopalia supprimimus et *Rapid City* in civitatem episcopalem erigimus et constituimus, et dioecesim ipsam non amplius Leadensem, sed *Rapidopolitanam* in posterum appellari decernimus; eidemque civitati Rapidopolitanae omnia tribuimus iura, privilegia, honores et praerogativas, quibus ceterae in America septentrionali episcopales sedes fruuntur. Suppressa vero ecclesiae S. Patricii in urbe *Lead* cathedralitate, ecclesiam Immaculatae Conceptioni B. M. V. dicatam in urbe *Rapid City* extantem ad Cathedralis ecclesiae gradum et dignitatem evehimus, in ea Episcopi sedem constituimus, ac propterea iura omnia et privilegia eidem concedimus, ad eam ex iure communi spectantia. Ad haec autem exsecutioni mandanda praefatum venerabilem fratrem Delegatum Apostolicum in Americae septentrionalis Statibus Foederatis deputamus, eidemque omnes tribuimus facultates necessarias et opportunas, etiam subdelegandi, ad effectum de quo agitur, quemlibet virum in ecclesiastica dignitate constitutum, cum onere intra sex menses ad Sacram Congregationem Consistorialem actus peractae exsecutionis authenticum exemplar transmittendi.

Volumus autem ut harum Litterarum transumptis etiam impressis, manu tamen alicuius Notarii publici subscriptis ac sigillo alicuius viri in ecclesiastica dignitate vel officio constituti munitis, eadem prorsus tribuatur fides, quae hisce praesentibus tribueretur, si exhibitae vel ostensae forent. Non obstantibus, quatenus opus sit, regulis in synodalibus, provincialibus, generalibusque constitutionibus et ordinationibus apostolicis et quibusvis aliis Romanorum Pontificum Praedecessorum Nostrorum dispositionibus ceterisque contrariis quibuscumque, etiam speciali mentione dignis. Nemini vero quae hisce Litteris Nostris decreta sunt infringere vel eis contraire liceat; quod si quis ausu temerario attentare praesumpserit, indignationem omnipotentis Dei ac beatorum Apostolorum Petri et Pauli, Apostolorum eius, se noverit incursurum.

Datum Romae apud Sanctum Petrum, anno Domini millesimo nongentesimo ac trigesimo, die prima mensis Augusti, Pontificatus Nostri anno nono.

FR. ANDREAS CARD. FRÜHWIRTH,
S. R. E. Cancellarius.

FR. RAPHAEL C. CARD. ROSSI,
S. C. Consistorialis a Secretis.

Dominicus Jorio, *Protonotarius Apostolicus.*
Alfonsus Carinci, *Protonotarius Apostolicus.*

SACRA CONGREGATIO CONCILII.

DECRETUM

DE SACRARUM CAMPANARUM USU.

Decet omnino campanas consecratas vel benedictas, quas "cuilibet ecclesiae esse convenit, quibus fideles ad divina officia aliosque religionis actus invitentur", ad eum tantummodo usum adhiberi, qui ab ecclesiastica auctoritate, "cui earum usus unice subest", expressa est praescriptus, ad normam canonis 1169 §§ 1-3 Codicis iuris canonici.

Iamvero quae de legitimo campanarum sacrarum usu ecclesiastica auctoritas non semel, anteactis temporibus, statuerat, eadem ipsa redegit in memorato canone 1169, § 4 hisce verbis: "Salvis condicionibus, probante Ordinario, appositis ab illis qui campanam ecclesiae forte, dederint, campana benedicta ad usus mere profanos adhiberi nequit, nisi ex causa necessitatis aut ex licentia Ordinarii aut denique ex legitima consuetudine".

Porro ex relatis a nonnullis locorum Ordinariis constat, parochos et rectores ecclesiarum non deesse, qui, Ordinariis suis inconsultis, vel proclives omnino sese praebeant, vel facile sinant, ut campanae suae cuiusque ecclesiae ad usus mere profanos seu civiles adhibeantur.

Quare ad omne, si quod esse possit, dubium in re amovendum et ad abusus compescendos, haec Sacra Congregatio Concilii praescriptum eiusdem canonis 1169 § 4 in mentem revocandum eiusdemque observantiam urgendam esse censet.

Praesenti itaque decreto mandat parochis aliisque ecclesiarum rectoribus ut ipsi campanarum sacrarum usum in suis ecclesiis ad normam Codicis iuris canonici adamussim moderentur, requisita etiam tempestive et habita proprii Ordinarii

licentia, si gravi, ex causa, sacrae campanae in usum non stricte religiosum sint quandoque adhibendae.

Quod quidem mandatum ut ab omnibus, quorum interest, rite servetur, Ordinarii locorum vigilantiam atque curam omnem, statutis quoque canonicis poenis, impendant, atque inobedientes, si res ferat, ad hanc Sacram Congregationem deferant.

Datum Romae, ex Secretaria eiusdem Sacrae Congregationis, die 20 mensis Martii anno 1931.

I. CARD. SERAFINI, *Praefectus.*

L. * S. I. Bruno, *Secretarius.*

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

THE CATHOLIC WORLD ATLAS.

To the Editor, THE ECCLESIASTICAL REVIEW.

May I call to the attention of your readers the new edition of the *Catholic World Atlas?*

Not only Catholics at large, but also thousands of non-Catholics, who see in the Church of Rome a world-wide institution standing erect to-day as the uncompromising champion of true civilization against the forces of chaos and anarchy, will welcome the elaborate *Catholic World Atlas,* prepared by the Rev. F. C. Streit, S.V.D., at the command of the present Holy Father. Those who are familiar with the English language owe no small debt of gratitude to the Society for the Propagation of the Faith (headquarters in New York City), which has made this valuable, monumental work available in an English edition.

The scholarly and well-known missionary of the Society of the Divine Word has, by this latest accomplishment, added another gem to his literary and missionary crown. It may be remembered that Father Streit published in 1907 his first cartographic work, entitled *Katholischer Missionsatlas* — "Catholic Mission Atlas". Encouraged by the kind reception accorded the book, the author proceeded to further efforts in the same direction. At first he intended to publish merely a second edition of the work; but the advice of experienced authorities, and above all, the express wish of the Roman Curia, prompted him to depart from this intention and to give to the world instead an enlarged atlas of the entire Catholic Church. In his preface to the first edition, dated 22 February, 1913, he describes the purpose he had in view: "To begin with, I wished to offer a survey of the entire hierarchy of the Catholic Church, both Oriental and Western, and to show as well the territorial divisions of the Church. I desired further

that in this new atlas everything else should be set down that would be likely to aid in the complete portrayal of the present status of the Church throughout the entire globe." How well the author succeeded in making that intention an actual fact is sufficiently demonstrated in the masterly work we are now considering.

The publication of the first edition came at a rather unfortunate time, just before the outbreak of the world war. In the years subsequent to that great catastrophe, so many and such important changes, both political and ecclesiastical, have taken place, that the publication of a second edition became imperative. Urged on by the earnest request of His Holiness, Pope Pius XI, who is known throughout the world today as the "Pope of the Missions," Father Streit toiled at the revision and on the feast of Christ the King, 1928, had the satisfaction of presenting to the world his *Atlas Hierarchicus,* a work that is in a certain sense unique and, to use the author's words in the preface to this second edition, a work that he hopes will "contribute in some increasing measure toward arousing interest in the expansion and development of Holy Church, with special reference to the missions".

The English edition bears the full title—"*Catholic World Atlas,* Containing a Geographical and Statistical Description, with Maps, of the Holy Roman Catholic Church, with Historical and Ethnographical Notices"— a rather lengthy title indeed. Judging the book by its title, the reader will expect a mine of information, and once he begins to turn the pages and to peruse the work he will soon discover to his pleasure that his expectations have been decidedly surpassed. Following the title page is the dedication: "To Pope Pius XI, the Supreme Pontiff of the Entire Catholic Church, Reverential and Filial Homage". The next page shows a photostat copy of a letter, under the date of 6 February, 1929, addressed to the author, telling of the Holy Father's pleasure and gratitude, and kindly granting permission for the work to be dedicated to his name.

More than thirty pages of interesting information, arranged in reference to the maps, throw light upon the beginnings of Christianity in each country, brief mention being made of the difficulties with which the missionaries have had to contend,

of the topographical and climatic conditions, of the political and religious history that has affected the Church, and of the various races and languages found in missionary lands. Naturally, these geographical and other remarks are by no means intended to be complete or exhaustive; for, as the author observes, "it was obviously impossible to give more than a slight sketch, in order to avoid making the work too expensive". It is surprising, however, to see how much valuable information he has compressed into the explanatory notes.

A formidable array of statistics next challenges our attention, bearing eloquent witness to the fact that the Catholic Church, knowing no boundaries, ignoring all obstacles, braving all difficulties, is bringing the blessed tidings of salvation unto all nations and climes, even unto the ends of the earth. The statistical tables, arranged with reference to the maps, list all the archdioceses, dioceses, and other territorial divisions of the entire Church, giving the date of erection, the Catholic population, the number of deaneries and parishes, of secular and religious priests, of Brothers and Sisters, of religious houses and convents; and finally, of students preparing for the priesthood in preparatory and theological seminaries. Forty pages are devoted to these neatly arranged lists; and to enable the reader to obtain at a glance a comprehensive view of the whole situation, five General Summaries are given, covering Europe, America, Asia, Africa, and Australia with Oceania.

Another interesting and useful feature of the book comes next in the form of a list of fifty-six "Religious Communities in charge of Mission Work," with their abbreviations. Turning this page, which may aptly be called the Church's "Honor Roll," we come to the core of the atlas, consisting of thirty-eight two-page, full-color maps, artistically finished to a nicety, depicting the expansion of the Church to every part of the earth. Unfortunately, the limited space of this letter forbids us, however much we are tempted, from going into details to bring out the excellences of the maps, which are frequently complemented by smaller auxiliary ones. Following these thirty-eight maps, whose preparation must have demanded extensive research work and unwearying patience, there are three additional charts: the first of these portrays by

means of a map of both hemispheres and of graphic symbols, all in color, the relative strength of the religions of the world; the second, under the legend "Last Changes," gives five small maps, noting the more recent readjustments of diocesan boundaries; and the third page, with its fifteen illustrations, gives a detailed view of the new State of Vatican City and of the basilicas and palaces which became the recognized property of the Holy See by the recent settlement of the Roman Question.

A complete index, followed by a table of contents, crowns the work, making its contents readily available. In his index the author includes both the official names of ecclesiastical territories and the names of the residences of the bishops and vicars and prefects apostolic, when these are different from the names of the dioceses. To locate a name, the searcher is referred to numbers and letters about the periphery of the map which relate to the squares into which the map is divided. In this way the inquirer finds the name he is seeking in the small square designated by number and letter.

To grasp the comprehensiveness of the work as well as the thoroughness with which Father Streit accomplished his laborious task, we need only to look at the markings on the maps. At the risk of being tedious, we shall point out some of these markings: Seven distinct signs note the relative sizes of cities and towns; residences of bishops, archbishops, vicars and prefects apostolic are marked in such a way that the reader can tell at a glance whether the incumbent is in an ecclesiastical province, or whether he is directly subject to the Holy See or to the Sacred Congregation of the Propaganda. Distinct signs designate the following: preparatory and theological seminaries, collegiate churches, Catholic universities, State universities having theological faculties; hospitals, places of pilgrimage, abbeys, mission houses for priests; residences of Nuncios, Apostolic Delegates, Patriarchs, Apostolic Administrators, Abbots, Abbesses, Superiors General and Provincial Superiors of religious orders. This list, although not exhaustive, will give the reader some idea of the rich fund of information contained in the carefully elaborated maps.

It is easy to surmise that a work of such vast proportions, attempting as it does to represent the status of the Church

throughout the world, and particularly in the far-flung mission fields, will have its shortcomings; and no one realized this more than the author himself, who remarks on this subject: "I am well aware that the atlas has by no means attained to the perfection that might be desired of it, and that for more reasons than one I am placed under the necessity of asking friendly indulgence." Many serious difficulties confronted the author; as, for example, the tracing of diocesan boundaries hitherto uncharted; the marking of convents, especially in mission lands; and the spelling of geographical names on the maps which were for universal use, and not for one particular country alone. The most serious difficulty, however, was his inability to obtain up-to-date, adequate information, despite the fact that he sent out hundreds of questionnaires. Commenting on this problem he says: "It appears that in many places there is as yet wanting a proper appreciation of the value of such figures. At any rate I am obliged to confess that the greater part of my inquiries remained unanswered." But if he was discouraged by the lack of coöperation on the part of some, he was equally encouraged by the cheerful support of others; and of these latter, the American National Director of the Society for the Propagation of the Faith, the Right Rev. Monsignor William Quinn, is mentioned by name in the author's preface, as having "from the first lent to the project his most substantial support".

Considering the various handicaps under which Father Streit labored, he has achieved remarkable success and merits the congratulations and gratitude of the world at large for bringing into the light an official reference work on the present status of the greatest and most stable religious institution in the world.

We hope that the *Catholic World Atlas* will soon find its well-merited place in every Catholic establishment, whether ecclesiastical or educational.

Q. BENEDICT DENGES.

New York City.

A HOME FOR AGED AND INFIRM PRIESTS.

To the Editor, THE ECCLESIASTICAL REVIEW.

A physician living in the North West and witnessing the hardships of priests in their strenuous pastoral lives asked the writer once, why there were not one or the other pleasant spots in the United States, where aged and infirm priests might find a well deserved place of rest. I told him that there are excellent sanatoria like that of Rome City, Indiana, the Sacred Heart Sanatorium, Milwaukee, and others. But he thought that there ought to be a place, perhaps more than one, where priests could find their "otium cum dignitate" among themselves. If there is such a place for the diocesan clergy—the religious of course have their monasteries to retire to—it is not known to the writer. What is lacking in the big United States, little Switzerland may boast of.

Perhaps the sunniest place in beautiful Switzerland is Zizers, a little over six miles North of Coire, the ancient episcopal city. A little paradise, it nestles amid green mountain meadows, guarded by the giants of the Rhaetian Alps, watered by the far-famed "Father Rhine". The warm zephyrs of spring and the fiery sun of summer produce here fruits in fields, meadows and vineyards otherwise found only under southern skies. Lordly mansions and somber ruins of many a stronghold surrounding the ancient towns of Maienfeld, Malans, Jenis, Londquart, Igis, Trimmis, Zizers, etc., lend to the whole country the rich patina of an eventful past. Switzerland offers many grand views among her brilliant lakes and enchanting mountains, but hardly any place is more quiet and healthy than Zizers.

From among these fields of beauty the two castles of the noble family of Salis-Zizers look over the country as witnesses of bygone days. They are called from their location the "Upper" and the "Lower Castle". The Lower Castle alone concerns us here, as it has housed for nearly three decades the *St. John's Foundation,* a hospice for old or convalescent priests. It was built in 1683 for an entirely different purpose. We are told that the building was occasioned by the expected visit of the "Sun-King" Louis XIV of France, in whose service and favors Count John of Salis-Zizers stood as marshal

of his majesty. Of the architect of this grand building—grand at least according to the standards of time and place—nothing is known. Though the noble and imposing exterior reminds us of Italian places, the architect probably was either from Switzerland or Southern Tyrol.

After the whole branch of the noble house of Salis-Zizers had been extinct, the Lower Castle went to the next heir, Count Rodolf Salis at Tirano, in accordance with the family agreement of 1689. But the new possessors never took up their residence in it, and showed little interest in their possession. For some time the Lower Castle was even leased to simple peasants. During several conflagrations it served as a refuge for the townspeople and similar charitable ends. When in 1767 the Catholic Church at Zizers burned down, and the Hall of Knights was used as chapel for four years. In 1799 the castle served as headquarters of the French General. Later on the well known Capuchin Father Theodosius Florentini (+1865) transferred to it for a while an academy of the School Sisters of Menzingen founded by him. Otherwise the big building was mostly vacant and beginning to decay. The last heirs finally sold it. Under the protectorate of Bishop John Fidelis Battaglia of Coire it was taken over by a charitable society with the highly commendable aim to remodel it into a hospice for priests. This eminently socio-charitable end is described in the episcopal recommendation of December, 1900, as follows: "It is intended to meet the wishes of priests desiring to spend the evening of their lives in quiet retirement and in the pleasant circle of clerical confrères. Furthermore, it is designed to offer a place to priests seeking shorter vacations. A third purpose of St. John's Foundation is to take proper care of deserving priests in their old age."

The castle has been thoroughly restored by the well-known Swiss architect, Dr. Adolf Gaudy of Rorschach, who has preserved as far as possible its original character. It was formally opened in 1902. Soon, however, it proved too small. So the beautiful southern wing was added, which harmonizes well with the main building. This is the work of the same architect, who also, this spring, superintends the restoration of the so-called "Little Castle" to the North of the main building. This is intended both as a house of retreat and,

at times, as a place of vacation for guests from home and abroad. God's blessing has been resting visibly upon the foundation from its very beginning. Under the wise direction of Canon Ruoss it is serving its noble and highly socio-charitable purpose. The Brothers Hospitallers of St. John of God take excellent care of guests and boarders. Although the fatherly founder his Grace Archbishop Battaglia is dead now about seventeen years, the foundation has in his noble successor, Dr. Georgius Schmid of Grueneck, a strong and generous protector, who guards this only home for priests in Switzerland as one of the most precious works of Catholic charity.

As priests from neighboring countries on account of the present crisis are unable to come here, St. John's Foundation has opened its doors also to educated laymen. This has been welcomed by many who desire to spend their vacation among the wonder world of the Grisons. St. John's Foundation is open all the year round and easy to reach. For Zizers is a station of two electrically operated railways: the Swiss Federal Railway and the Rhaetian Railway. About ninety passenger trains stop here daily, so that there are many chances for excursions in all directions. So to the North the thermal baths of Ragaz-Pfaeffers, the Wallensee, the seven Kurfirsten; to the East the world-famous health resorts of Davos and Arosa; to the South the ancient episcopal city of Coire with its old grey cathedral whose first bishop, according to the *Liber Pontificalis,* was St. Lucius, a British king. Farther up there is Disentis, the oldest Benedictine Abbey in Switzerland, and the Alpine passes to the lakes of St. Moritz, the international rendez-vous of the fashionable world, and to the glaciers of the queen of mountains, the grand Bernina. During the World War the whole staff of the Jesuit General found refuge at St. John's Foundation for several years; and after the revolution in Germany had smashed the thrones of princes, King Louis II of Bavaria with his noble family found here a haven of peace for almost three quarters of a year.

The richest blessings of a many-sided charity are radiating from St. John's Foundation. Its most noble aim however is achieved by furnishing a pleasant home for aged and infirm priests. This special end is realized by means of St. John's

Society, approved by the Swiss episcopate. Our Holy Father Pope Pius XI has also blessed this charitable society whose noble end will not fail to arouse the interest of the good people of Switzerland, always open-handed and mindful of the services it owes to the priesthood.

O. S. B.

CITY FOLKS AND COUNTRY FOLKS.

To the Editor, THE ECCLESIASTICAL REVIEW.

Father Kelly has very definite convictions on this question, and what seems almost to exasperate him is the apparent indifference of priests to the problem. We are not indifferent; but, first of all, we do not share his pessimism about the influence of city life on faith and piety; and then it is hard to see clearly what he is aiming at. How to preserve faith in a large city? The question is immense; it admits of an infinity of details, and it occupies the solicitude of the Church all the time. The wisdom of advising country people to remain where they are? In the Province of Quebec, where I live, the priests are preaching that gospel all the time, but to no avail. I do not think that we could point to a single country family that has been dissuaded from coming to Montreal by such pleadings. For a family in meagre circumstances to decide where living will be more easy is a difficult problem, and the father alone has the data to solve it well. We have all repeated at college the lines of Pope:

> Happy the man whose love and care
> A few paternal acres bound.

I have no fault to find with that sentiment, but let us deal with realities. Here is a father who has a farm that permits him to bring up his family well, but modestly, thanks to careful economy. That is the ordinary case. There are in the family four sons and two daughters. The eldest son will marry and inherit the farm. And what are the other boys to do? I have done duty as a priest both in the country and in Montreal. Now and then I meet a man whom I have known as a boy in the country. He is now a happy father and a good Catholic. I have still to meet the man who regrets having come to this metropolis. I do not assert that there is none.

What frets Father Kelly is that we do not make inquiries about such a momentous problem. Is it necessary to go from school to school, from convent to convent, notebook in hand? There are many priests who have a wide experience, and who can judge wisely without establishing genealogical tables. There is something at the bottom of the whole question which Father Kelly does not seem to realize: it is the extremely nomadic character of families in modern society; they move constantly, so that in whatever direction you push your inquiries, among good families, or among indifferent families, or among bad families, you soon reach some resident in the country. True, I am speaking here for French-Canadian families in Quebec.

In his eagerness to eliminate the favorable influence of city life, Father Kelly, when he meets a good Catholic, or a novice, or a seminarian, will ask him: Were you not born in the country?—No, I am a city man. But you were born in a small city?—No, in a large city. Was not at least your father born in the country?—No, he was born here. Then it must have been your grandfather.

Who does not see that this manner of reasoning cuts both ways? By submitting a scoundrel to that process of questioning I might prove that his badness is due to the country life of some ancestor.

I will speak anonymously of my own family. I know very well that one swallow does not make a spring. But when a case is typical, it is logical to generalize. I was born in the country but came to the city as a boy. We lived some distance from the village. My father then would go to Mass on Sunday only; in Montreal he went every morning. There was the same proportion for the reception of the sacraments. In the country there was no sodality to speak of. In Montreal my father attended weekly two or three sodalities: the "Congregation des hommes," Perpetual Adoration, the Third Order of St. Francis. In the country he had a retreat every four years: in Montreal he had the choice of several retreats yearly.

Most important of all is the education of children. In the country, out of the village, all children are educated by a young female who reduces Catechism to a minimum. In Montreal most of the boys are educated by Christian Brothers and have

religious instruction every day; most of the girls are educated by Sisters and have religious instruction every day.

The image of country life which Father Kelly keeps in his mind reminds me of some Rip Van Winkle who would have lost the count of time. To-day all our villages have a hall for moving pictures provided with American films. To-day all our farmers receive daily papers where they can read about sordid murders, sexual depravities, and the doings of the underworld. To-day our country girls have adopted the fashions of their city sisters. As they sit on verandas, by the brevity of their dress and the ease of their attitude, they give one all the scandal he may wish or dread.

I must conclude. Father Kelly wishes to know whether we could point to a good Catholic family remaining really faithful during four generations in a large city. I don't know. But the trouble is the same about a bad family. In Quebec my inquiry reaches very soon some residents in the country.

Any way, when I read that in New York, Boston or Montreal, it is impossible for a Catholic family to remain very faithful during four generations, I am so astounded that I can hardly believe my eyes.

L. H. F., P.S.S.

CITY AND RURAL CATHOLICS.

To the Editor, THE ECCLESIASTICAL REVIEW.

Judging from his contribution to your June number, Father Cummins seems convinced that faith and fervor in religious duties are not affected prejudicially by the conditions of city life.

In our American cities most parishes are made up of Catholics who came from the country, Catholics both of whose parents were of country rearing, Catholics one of whose parents was of country rearing, and Catholics both of whose parents were of city rearing. According to Father Cummins we should expect no difference in the religious spirit and practice of these four classes. I should be very much obliged to Father Cummins if he will name one parish in the United States or Canada answering this description—all four classes equally faithful and fervent. I shall certainly arrange to

visit that parish at the earliest date possible. All I would ask is that he save me the expense of a journey to the Pacific coast if there is some such parish within easier reach.

M. V. KELLY, C.S.B.

THE LABOR ENCYCLICAL AND OURSELVES.

To the Editor, THE ECCLESIASTICAL REVIEW.

When the Holy Father says that men should get a family wage, he is merely applying the commandment, "Love thy neighbor as thyself"—treat him as you would wish to be treated, if you were in his place.

We ought to be the first to give heed to Christ's chief representative. We are not doing so if we give out a contract to the lowest bidder without knowing what wages he pays. If the highest bidder is the only one who pays just wages, he should get the contract.

When we hire laborers, the safest rule is to give them a little more than anyone else in our community. If others pay five dollars a day, we ought to give them five dollars and ten cents.

The head of a parish or of a religious community who pays poor wages, is not keeping the commandment, "Love thy neighbor as thyself"; he is disloyal to Christ's Vicar, and is injuring the Church of God.

I heard of a priest—there probably are several—who when asked why he increased the wages that he was paying, replied: "Because the Holy Father has reminded me of my duty."

J. F. SHEAHAN.

Poughkeepsie, N. Y.

LAWFUL ASSISTANCE AT MARRIAGE.

Qu. A Catholic of diocese A and a non-Catholic residing in diocese B came to me, a pastor in diocese C, and asked me to marry them at once. The couple were total strangers to me and I doubt whether or not I shall ever see them again. I telephoned to the chancery of diocese A, requesting and obtaining the necessary dispensation from the impediment of mixed religion and permission to marry the couple; whereupon I proceeded to assist at their marriage.

Was this procedure correct? And to whom does the offering given at the marriage belong?

Resp. According to canon 201 §§ 1 and 3, in a case of this kind the dispensation ought *per se* to be obtained from the proper Ordinary of the Catholic party, provided that Ordinary enjoys the necessary delegated powers from the Holy Office to dispense from the impediment of mixed religion. As a matter of fact all our bishops receive this power in the quinquennial faculties. But it would not have been necessary to apply to the Ordinary of diocese A for the dispensation; for the quinquennial faculties obtained from the Holy Office empower our bishops to dispense from the impediments of disparity of cult and of mixed religion not only their own subjects, whether these latter be within or without their proper diocese, but also such non-subjects as are actually in the dispensing bishop's diocese ("dispensandi . . . . cum subditis etiam extra territorium aut non subditis intra limites proprii territorii").[1]

Unless a just cause excuses, a pastor may not lawfully assist at the marriage of persons neither of whom is a member of his parish or has been residing in it for a month, unless he obtains the permission of the proper Ordinary or of the proper pastor of one of the parties (canon 1097 § 1, n. 3.)

Inasmuch as our inquirer obtained both the dispensation and the permission of the proper Ordinary of the Catholic party to the marriage, he may keep the fees given for the marriage.

There are, however, other points in connexion with this case in which the pastor laid himself open to criticism. The Holy See frowns upon the use of the telephone and telegraph for such matters.[2] Nevertheless, if the Ordinary accepts and grants a request by telephone or telegraph, the dispensation would not for that reason be invalidated.

More serious, however, is the pastor's apparent omission of the prescribed careful investigation of the *status liber* of both

[1] No doubt the reason for this extension of jurisdiction beyond canon 94, § 1 over persons who are not subject to the bishop rests practically on the fact that, although a month's residence does not suffice to establish even a quasi-domicile and consequent subjection to the jurisdiction of the Ordinary (cf. canon 94, § 1), it suffices that the pastor of that place of residence can lawfully assist at the marriage (canon 1097, § 1, n. 2).

[2] S. C. S. Off., 24 Aug. 1892—*S. C. P. F. Coll.*, n. 1810, S. Poententiaria Ap., 15 Jan. 1894—*op. cit.*, n. 1858; Secret. Status, litt. encycl., 10 Dec. 1891—*op. cit.*, n. 1775.

parties. The mere fact that the necessary dispensation and permission for the marriage was obtained did not relieve the pastor of the obligation of inquiring whether the parties were free to marry or not. This is all the more true, since non-Catholics not only believe in remarriage after divorce, but actually put that belief into practice. They not infrequently conceal their divorce from the priest lest he refuse to assist at the marriage. This is quite often not a little disconcerting when the truth is known and the priest is sometimes put in a bad light because he is said to have not only connived at but really approved of the remarriage. Neither can a priest justify his course by saying that he did it to forestall a civil marriage or other grave evils. The Code does not warrant any exception for such a reason. Canon 1019 § 2 permits the supplementary oath of the parties only when one of them is in danger of death. In the case of immigrants, where there are even greater difficulties surrounding the investigation concerning the freedom of the parties, the Sacred Congregation of Sacraments has insisted on the prescribed inquiries to be made in their native country and has explicitly declared that fear of a civil marriage is not sufficient reason to omit it.[3] If even under these conditions the investigation of the *status liber* of the parties may not be omitted, how much less reason is there for omitting it in a case of the kind under discussion, especially since its very nature must warn a priest to be on his guard lest he assist at a marriage that is, to say the least, unseemly if not invalid.

COMPETENCE OF ORDINARY IN A CASE UNDER CANON 1990.

Qu. John, a Catholic, has entered a civil marriage with Bertha, who has never been baptized. But the latter had previously married Henry, a baptized Protestant, before Pentecost of 1918. Does canon 1990 presuppose that at least one of the parties (Bertha or Henry) to this marriage, which it is sought to have declared invalid, be a Catholic, in order that a matrimonial court may pronounce on it?

Resp. Canon 1990 empowers the Ordinary to proceed in a summary manner to a declaration of nullity of marriages when

[3] Instructio ad Rev.mos Ordinarios locorum super probatione status liberi ac denuntiatione matrimonii, 4 July, 1921, n. 1—*Acta Ap. Sedis*, XIII (1921), 348.

there is question of certain impediments which are easy to prove by documentary evidence. A case based on disparity of cult, as is that proposed in the above inquiry, will come under this canon.

Again, on 27 January, 1928, the Holy Office [1] declared that in matrimonial causes a non-Catholic, whether baptized or not, cannot be admitted as plaintiff (*actor*) without its permission. It is in view of this declaration of the Holy Office that our correspondent presents his question.

What is the nature of the investigation authorized by canon 1990? If it is a summary *judicial* process, then there can be no doubt but that the Ordinary could not admit the case except after receiving permission of the Holy Office. And it seems more probable that it is really a judicial process.[2]

There are several canonists, however, who maintain that the process in canon 1990 is not judicial, but administrative. Even in this view it seems that a non-Catholic cannot be admitted to seek a declaration of nullity of marriage, unless the Holy Office first grants its permission. Canon 87, upon which the Holy Office explicitly based its declaration, would seem to exclude a non-Catholic also from the favor of such an administrative declaration of nullity of marriage. Therefore, no matter whether the procedure of canon 1990 is considered judicial or administrative, it seems that so long as Bertha remains a non-Catholic, the Ordinary cannot admit her to present her plea for the declaration of her marriage with Henry, unless she obtains permission of the Holy Office.

It will not be out of place to ask here: What likelihood is there that the Holy Office will grant this permission? Apparently the Holy Office will not grant leave to take up such a case before the plaintiff is converted.[3]

One could not seek a subterfuge by having the Catholic, who has entered into a civil marriage with the divorced non-Catholic party to the previous marriage, present the request. An attempt of this kind was recently brought to the notice of

[1] Ad I—*Acta Ap. Sedis*, XX (1928), 75.

[2] Cf. T. H. Kay, *Competence in Matrimonial Procedure* (Washington: The Catholic University of America, 1929), pp. 109-142, where the contrary opinion also is thoroughly treated.

[3] Cf. J. Haring, "Die Geschichte eines Eheprozesses", *Theologisch Praktische Quartalschrift*, LXXXII (1929), 788.

the present writer. From the first reply of the Holy Office the Ordinary believed he could hope for the necessary permission if the Catholic would apply for permission to have the previous marriage of the divorced non-Catholic woman with whom he was living in a civil marriage examined with a view to rectifying his own invalid marriage with her. But this petition, too, was refused with the following statement:

Suprema haec Sacra Congregatio tamen petitionem illam acceptare non potest ad praescriptum juris et juxta suam constantem praxim acatholicos non admittendi in causis tamquam actores, nam mulier adhuc est acatholica. Si aliquando, gratia Dei adjuvante, ipsa ad fidem catholicam convertatur, nihil impedit quominus iterum ad Sanctum Officium recurrat.

If, however, Bertha becomes a Catholic, she could be admitted to present her petition for a declaration of nullity. What is more, presupposing that she had not been baptized at the time when the marriage was celebrated and that the wedding took place before Pentecost of 1918, canon 1127 will lend itself to a quicker solution; for in view of the privilege of faith her marriage with Henry could be considered invalid, even though the latter's baptism should appear doubtful. And she could be permitted to convalidate her marriage with John.[4]

It is well to remember that the declaration of the Holy Office does not merely require that either of the parties to the marriage whose validity is questioned be a Catholic, but that the one who enters the suit be a Catholic.

THE AUTOMOBILE AND SUNDAY MASS.

Qu. Here is a local difficulty which our Right Reverend Ordinary has requested me to send to the THE ECCLESIASTICAL REVIEW for solution.

Our Island of Oahu has a windward or country side, and a leeward or city side. Honolulu is the city side.

On Saturday many Catholics motor out of the city over to the windward side to the country for the sake of fishing and weekend rest. In the country there are three or four missions with resident

[4] Cf. D. Gregory, *The Pauline Privilege* (Washington: The Catholic University of America, 1931), pp. 118-123.

priests. Each of the four has two or three stations where Mass is celebrated on alternate Sundays.

Many of our Catholics miss Mass on Sunday, because of laziness, or because the distance may be great. It might be as much as ten or even twenty miles from a given residence to the nearest church or station where Mass is celebrated. The alternate Sunday, you understand, either shortens or lengthens the journey to the nearest place where the priest will be on Sunday.

Now, to what are Catholics obliged in this day of the automobile?

Supposing they motor on Saturday, from ten to thirty miles to their country bungalow or camp site, what distance from Mass on Sunday will excuse them from mortal sin?

Supposing they leave the city of Honolulu for the other side of the island, on Sunday A. M., between the 4:30 Mass (the earliest in the cathedral) and the six o'clock Mass in the city churches, just to get ahead of the traffic, and to make an early start, to have a longer stay in the country, to enjoy the early cool of the morning drive, the sunrise and view, etc., etc.

To what are they obliged in the way of distance which they must travel to be present at the earliest Mass celebrated in the country at 7:30 o'clock? Remember, they motor out of the city, either as guests or in their own cars.

Although on Saturday, Catholic boys and girls with either Catholic or non-Catholic parents leave the city knowing beforehand that they will miss Sunday Mass, do they incur guilt by missing Sunday Mass on account of distance?

May they make this journey on Saturday with a clear conscience?

Resp. The distance of fifteen miles and the expense involved we consider to be standard by which the obligation of hearing Mass on Sunday may be decided. Anything over this would certainly excuse.

If they leave early on Sunday morning, between the hours of the parish (city) Masses, why should they not be obliged to drive to one of the county churches or missions to hear Mass? Would it not be on their way?

The parents have the obligation of seeing to it that their boys and girls hear Mass, under the conditions given above.

If the boys and girls drive and have the use of the cars, the obligation is their own.

See article, "Mass going and the automobile," ECCLESIASTICAL REVIEW, February, 1928.

CATHOLIC WITNESSING A NON-CATHOLIC MARRIAGE.

Qu. May a Catholic girl act as bridesmaid at a Protestant church wedding?

Resp. There seems to be no papal decision directly bearing on this case. There is a decision, however, that can be applied indirectly. When it was asked whether or not Catholics are allowed to be present at Protestant baptisms and sermons and at the marriages and baptisms of Greeks, at which they act as sponsors, the Holy Office replied, 10 May, 1770, that ordinarily Catholics may not be present at sermons, baptisms and marriages of heretics and schismatics; and that Catholics are positively not permitted to act as sponsors for children of heretics if the baptism is conferred by heretics.[1]

As regards witnessing a marriage between non-Catholics, it is necessary to distinguish. If the marriage ceremony is a strictly religious rite, a Catholic may not assist as witness at the wedding; and a marriage in a Protestant church would, generally speaking, seem to imply a religious service, though some suppose that outside the Catholic Church marriage has been so completely divested of its religious character that, even when it takes place in a church, it is celebrated without any religious rite. In the absence of every religious ceremony, which can be more easily presumed when the marriage does not take place in a church, it could be tolerated that a Catholic witness a marriage between non-Catholics; but even when the marriage is contracted without any religious service, the danger of scandal must always be reckoned with. Rather than "permit" a Catholic to witness a marriage between non-Catholics, every pastor ought by all means at his disposal seek to dissuade his parishioners from such active participation.

[1] "An liceat catholicis, baptismis protestantium et eorum concionibus interesse, nec non matrimoniis et baptismis graecorum, in quibus per se, vel per alios aliquando etiam officio patrini funguntur.

"R. Catholicis regulariter non licere haereticorum aut schismaticorum concionibus, baptismis et matrimoniis interesse. Absolute autem non licere nec per se nec per alios, fungi officio patrini in baptismis qui haereticorum filiis ab haereticis ministrantur." S. C. S. off. (Smyrnen.), 10 May, 1770 — *Fontes*, n. 828.

Ecclesiastical Library Table

A SMALL LITURGICAL LIBRARY.

Last spring there appeared in THE ECCLESIASTICAL REVIEW a notice of Dom Roulin's *Linges, Insignes et Vêtements Liturgiques,* in consequence of which a request was received for a list of liturgical works. After the request had been complied with, the Editor suggested that such a list, as being of general interest, might well appear in these pages; wherefore it is here given in somewhat extended form, additional titles and information having been supplied by a friend whose name appears below. The needs of the parish priest rather than those of the specialist have been kept in mind. At first it was thought to exclude books out of print, but since that would mean the omission of some important works, such as those of Pugin and Rock, we have included them with an asterisk (*). With a little effort most if not all such works can be obtained from second-hand dealers.

It will be observed that the term "liturgical" has been interpreted with some breadth, as including topics more or less closely allied to liturgy, e.g., stained glass. The publishers's names are not given, since when one is ordering a number of books of different publishers it is easier to deal with a single agent than with each publishing house separately.

LITURGICAL ART IN GENERAL.

1. *Arts of the Church Series.*

A set of small volumes edited by Percy Dearmer. Not costly, easy to read, and well illustrated, though not in color. The titles are:

Ornaments of the Ministers.
Decorative Arts in the Service of the Church.
Church Embroidery.
Heraldry of the Church.
The Chancel and the Altar.
Monuments and Memorials.
Church Music.
Church Bells.
Symbolism of the Saints.

Gothic Architecture in England.
Renaissance Architecture in England.
Acrhitectural History of the Christian Church.

2. *Pugin's Glossary.**

A large volume containing articles on liturgical subjects alphabetically arranged. It is primarily for the student, but everyone concerned with liturgy has to refer to it from time to time.

3. *A Dictionary of Ecclesiastical Terms.* Bumpus.

Very useful. Smaller and handier than the Pugin volume. No illustrations.

4. *Church of Our Fathers* (four volumes). Rock.
Hierurgia (two volumes). Rock.

Dr. Rock (1799-1871) was an English priest and a pioneer in the liturgical revival. His works are of great value for the historical side of the subject, though he limits himself to England, and in the first of the above two, to Saxon England.

5. *Christian Art.* Cram.

Mr. Cram is too well known to require introduction. This work is his magazine of that name bound in four volumes. It covers architecture, vestments, metals, glass—practically the entire range of the subject.

ARCHITECTURE

1. *Dictionnaire de l'Architecture.* Viollet-le-Duc.*

A standard work in ten volumes by a great authority. Deals chiefly with architecture but also treats of church appointments. Well illustrated.

2. *History of Architecture.* Ferguson.

A standard work.

3. *The Revival of Christian Architecture.* Pugin.

A standard work by one whose name, like that of Dr. Rock's, looms large in the liturgical revival of the nineteenth century.

4. *Architecture.* Lethaby.

Excellent, but more limited in scope than its title would suggest, since it deals almost exclusively with ecclesiastical architecture.

5. *Practical Book of Architecture.* Prince.

A good book by an American architect who has written much on the subject.

6. *American Churches* (two volumes). Baker.

Volume I contains nearly all the work of Goodhue (architect of the Dominican Church in New York) with whom Mr. Baker was at one time associated. Volume II is based on the work of various architects.

7. *Early American Churches.* Embury.

Deals with churches built during the colonial period or in that style. Since not many of our churches are "colonial", this book may not appeal to a great number of priests, but one considering a church of that kind will find this book very helpful.

8. *Catholic Church Building.* Weber.

The author is a distinguished ecclesiastical architect of Pittsburgh.

9. *Church Building.*
Ecclesiastical Architecture.
English Country Churches (with plates).
The Substance of Gothic.

All of these are by Ralph Adams Cram.

10. *Gothic Architecture in England.* Bond.
English Church Architecture. Bond.

Mr. Francis Bond (not to be confused with Mr. Bligh Bond mentioned below) is an authority and any book he writes ought to be included in a liturgical library. His name will recur in this list.

11. *Anglican Church Architecture.* Barr.

Do not be mislead by the title. All his ancient examples are Catholic (they could not be anything else), and his modern ones are derived from them.

12. *Cathedrals of England and Wales.* Bumpus.

Mr. Bumpus is a popular writer rather than an authority, but all his books on architectural subjects are worth while by reason of their numerous and excellent illustrations.

13. *The English Village Church.* Hopkins.
The English Parish Church. Cox.

These two are historical and very interesting. Mr. Cox's especially is attractively written and illustrated. He became a Catholic at Downside shortly before his death.

14. *Early Renaissance Architecture in England.* Gotsch.

15. *Recent Ecclesiastical Architecture in England.* Nicholson.

Sir Charles Nicholson is a prominent English architect. Since this book deals exclusively with work of the present day the busy priest may find it more immediately useful than one dealing with older forms.

16. *Wesminster Cathedral and its Architect.* De Hopital.

A complete account of this masterpiece by a relation of its creator Bentley. Well illustrated by photographs and plans. Especially interesting to us of the United States since Westminster Cathedral can well serve us as a model in architecture and in liturgical worship, the conditions it is designed to meet being much like our own.

17. *Westminster Abbey.* Loftie.
Westminster Abbey and its Craftsmen. Lethaby.

From these two one may learn about all one would need to know concerning the great abbey.

18. *Some Old Devon Churches.* Stabb.

A good book, well illustrated.

19. *Deutsche Dom.* Pinden.

Almost entirely consists of illustrations of German cathedrals, with very little text. Splendidly done, and especially valuable since in this country German ecclesiastical art is not studied as much as it deserves to be.

Church Furniture and Appurtenances.

1. *The Chancel of the English Parish Church.* Bond.

2. *The Ground Plan of the English Parish Church.* Thompson.

3. *Rood Screens and Rood Lifts* (two volumes). Bligh Bond and Dom Bede Camm.

This last is the most complete treatment of the subject. Mr. Bligh Bond is not to be confused with Mr. Francis Bond. His co-author, Dom Bede Camm, is a well known Benedictine of Downside and Superior of their House of Studies at Cambridge.

4. *Screens and Galleries.* Bond.

This (by Francis Bond) is on the same subject as the one immediately preceding but shorter.

5. *Fonts and Font Covers.* Bond.

6. *Wood Carving in English Churches.* Bond.

7. *Stalls, Bishops' Thrones, etc.* Bond.

Especially useful to those concerned with cathedrals, abbey churches and the like.

8. *Examples of Ancient Pulpits existing in England.* Dollman.

Shows how they were colored and otherwise decorated.

9. *English Church Woodwork.* Howard and Crossley.

10. *English Church Furniture.* Cox and Harvey.

Contains fine illustrations of sedilia, stalls, pews, etc.

11. *Examples of Mediaeval Altars.* Dearmer.

Historical rather than directly practical. The illustrations are nearly all derived from illuminated manuscripts.

GLASS.

1. *Stained Glass Work.* Whall.
2. *Stained Glass.* Saint.
3. *Windows.* Day.
4. *English Stained Glass.* Herbert Read.
5. *Ancient Painted Glass in England.* Nelson.

It is particularly desirable that these books be mentioned since glass is one of the arts least cultivated among us. A priest should consult these before deciding on a design.

VESTMENTS.

1. *Notes and Directions for Altar Societies and Architects.* Cardinal Vaughan.

The Vestments of the Roman Rite. Fortescue.

These are two little pamphlets which together cover the field extraordinarily well. Cardinal Vaughan confines himself to the modern type of Roman vestment, Father Fortescue to the earlier type of the same vestment.

2. *English Church Needlework.* Maud Hall.

Especially recommended to nuns, altar societies and others who make vestments.

SYMBOLISM.

1. *Church Symbolism.* Webber.

Fairly complete. Contains a preface by Cram.

2. *Symbols of the Saints.* Goldhart.

3. *Emblems of the Saints.* Husenbeth.*

Father Husenbeth (1796-1872) was a prominent priest and writer of his day in England. The above is one of his best productions.

MEMORIALS.

1. *Monuments and Memorials.* Weaver.

2. *Monumental Brasses of Europe.* Green.

3. *Sepulchral Slabs and Crosses.* Cutts.

Before selecting a design for a tombstone, a memorial brass, a tablet or the like, a priest should consult at least one of the above. This art is in a worse state among us than that of colored glass. Few of the tablets in our churches have any liturgical significance or artistic appeal, and nearly all the tombstones and monuments in Catholic cemeteries are bad.

EDWIN RYAN.

WILFRED ANTHONY.

Criticisms and Notes

CHILDREN'S INSTITUTIONS. By John M. Cooper, the Catholic University of America. A Study of Programs and Policies in Catholic Children's Institutions in the United States made under the Auspices of the National Conference of Catholic Charities and of the Commonwealth Fund of New York City. Dolphin Press, Philadelphia. 1931. Pp. xxiv+696.

In a stately volume of over seven hundred pages Dr. John M. Cooper, of the Catholic University, has furnished to our American charities a work that closes one epoch in our history and opens another. It closes an era which until 1910 left the units of our work for children largely isolated. Religious communities brought their resources to the care of children as Church authorities invited them to do so and as their own zeal and circumstances prompted. They lacked literature that placed general experience at their service. There was no provision in our Catholic life that brought them together in numbers to discuss problems and test experience by discussion and comparison. Community tradition and training were, it is true, never lacking to those who undertook the care of children. No one at all conversant with the work that was done withheld appreciation of the sacrifices that made it possible and of the hardships that were surmounted in the quiet ways by which religious master the secrets of courage and sustained effort.

In 1910 the National Conference of Catholic Charities entered on the work of coördination of views and experience in all Catholic Charities. It brought together representatives of all of our works and furnished an opportunity for expressing views and discussing them. It isolated experience, made it known, and as was often said at its meetings, "It put the best to be found anywhere at the service of everyone who sought to know it." In earlier days the Sisterhoods took only a minor share in the Conference. They were not accustomed to the platform and not eager to lead or share in discussions. Nevertheless the number that did enter actively into the work of the National Conference increased gradually.

In 1920 the Sisterhoods created their own organization that met with the National Conference. Cordial relations developed and in recent years we expect and find Sisters active, and influential in all discussions. Meantime literature began to appear. The *Reports of the National Conference, The Charities Review*, and special works dealing with problems and accomplishments in Catholic charity, diocesan surveys, the rapid multiplication of diocesan charity offices,

trained laymen, women and priests, schools for training in social work, consultation of experts, entered our charities as evidence of new energy, wider outlook and more effective service.

Gradually a national consciousness crossed all frontiers in Church life, and experiences were fused into new knowledge, new understanding and self-examination. The transition from the old era moved on toward the new one. And Dr. Cooper's superb work may now serve as the definite comprehensive national approach to it. The contents are too varied and massive to permit even a résumé in this appreciation of it. But the method that was followed in preparing it is its most significant quality and the service that it promises to the awakened energy of these days is prophetic of future work for children in Catholic institutions. The method will be described in the hope that its merit and the singular competence with which it was carried out will commend the work throughout the United States in a degree in keeping with its merit. Its appeal is not confined to the child-caring home. The following from the Introduction to the work gives more than a hint as to its value in the boarding school. "The problems of the boarding school are, in about seventy-five per cent of their extent, almost identical with those of the child-caring home. The child-caring home can and should profit much by the experience of the boarding school and the boarding school can and should profit much by the experience of the child-caring home. Each of the two types of institutions has much to give and much to learn from the other. Closer relationships between them and freer interchange of views, experience and counsel are ardently to be desired. May we express the hope, too, that in the not distant future, an empirical study of the best experience of boarding schools may be made, and the results put, through publication, at the disposal of both our boarding schools and our child-caring homes?"

The purpose of the study was "to learn the best practices in actual use, to combine them into one manual and thus to put at the disposal of each of our institutions the best experience of all". During recent years many children's homes in different dioceses have appealed to the National Conference for help in developing policies and standards in their work. In 1923 the Conference formulated a program for Catholic child-caring homes after two years of study by a committee of priests and sisters actively engaged in the work. Further need was felt, however, of a practical text which would serve as a basis of instruction of sisters who are to take up child-caring work.

Dr. Cooper was chosen Director of the Study. Two years were devoted to it. The Commonwealth Fund of New York City appro-

priated $16,500.00 toward financing the work. The volume that we have as a result stands alone as a revelation of the best to be found in seventy-four Catholic institutions, seven Catholic infant homes, five Catholic Indian boarding schools and eleven non-Catholic child-caring institutions. Selections were made in order that institutional types and geographical districts might be represented. In this way the seventy-four Catholic institutions may be considered a true cross-section of the experience of three hundred and fifty homes under Catholic direction.

A provisional plan for the study was prepared. It was tested by Dr. Cooper and Dr. John O'Grady, Secretary of the National Conference of Catholic Charities, who made personal studies in two institutions. In the light of that experience the form was modified. Under the revised form a study of five institutions was made by five experts in the field. They met with Dr. Cooper and Dr. Karl J. Alter, now Bishop of Toledo, who was Secretary of the Committee. Further revision of the plan was made. It was put in final form and the national study was entered upon at once.

By instruction, the field investigators set aside all personal theories and preferences and endeavored to find out from those in charge their problems, the failures and success met in dealing with them, the policies followed in the religious, physical, moral and mental education of the children. The investigators took the attitude of being instructed. They were looking for the best work done and the wisest policies followed. The results obtained in this way gained immensely through the active coöperation of the administration of the institutions. Under Dr. Cooper's direction, the reports were digested and their contents classified. Each section of the work was prepared in mimeograph form, and six hundred and fifty copies were distributed through the United States and Canada to Catholic and non-Catholic experts in the different fields, to heads of institutions and communities. Five thousand comments and suggestions were returned. In the light of them, about twenty-five per cent of the tentative draft was revised.

Children's Institutions as it stands, then, offers the results of wide experience, gathered and tested by an unusual array of highly competent authorities. The work was done without prepossession, with a mind docile toward facts, with a belief that experience is an effective teacher. Naturally the investigation brought conflicting theories and policies to attention. There is not a sign of bias anywhere in the work. Every view expressed is set forth with its justification as given by those who hold it. The text holds faithfully to exposition, to the fair statements of policy and experience of those from whom the information was sought.

Dr. Cooper describes the work as a text book for the training of sisters. It has uses far beyond that. It is of the highest value to boarding schools, as he states. But the clergy who take an interest in the welfare of children will find in it a mine of information on children's problems and tested ways of dealing with them. Material for instruction to children in their own homes and for guidance in the confessional abounds.

It is difficult to speak of Dr. Cooper's volume with restrained praise. It is the most important single contribution to the literature of American Catholic charities that has yet appeared. It represents a thoroughness, completeness and effectiveness of method that give it permanent value, and since it is the codification of the best results reached in the care of children in institutions, it has an authority that lacks no element of completeness.

References are given at the end of each chapter. A bibliography of twelve pages puts one in touch with sources bearing on every problem dealt with. The works that appear necessary to those in charge of institutions are indicated and their approximate cost is given. Any reader who desires to get in touch with an institution whose report attracts attention may obtain its address by applying to the National Conference of Catholic Charities. To facilitate this the text carries numbers for institutions.

In addition, the volume work is a splendid specimen of bookmaking. Binding, type and paper are all that one could ask.

PHILOSOPHY AND EDUCATION. By the Rev. Dr. Franz De Hovre. Translated from the French edition of G. Simeon by the Rev. Dr. Edward B. Jordan: Benziger Brothers, New York. 1931. Pp. xlii+443.

Dr. Edward B. Jordan of the Catholic University of America has done a real service for every Catholic priest in the United States and wherever English is spoken in giving to them in an admirable translation this able work of Dr. De Hovre, Professor of Education in the Higher Institute of Pedagogy of Antwerp, Ghent and Brussels. By this volume the expository labors of Monsignor Pace in his articles on Catholic Philosophy and Education in the *Catholic Encyclopedia*, the pioneer work of Dr. Shields in his volume on the Philosophy of Education, and the critical services of Willmann in his Science of Education, are rounded out and brought up to date. This work is another and in many respects the latest treatment of the old yet ever new, of the local yet universal, problem of Education, which, to quote the words of our Holy Father Pius XI in his encyclical on Christian Education, "consists essentially in

preparing man for what he must be and for what he must do here below in order to attain the sublime end for which he was created".

Every priest, who by his office is a teacher, will find here material that will direct as well as instruct. No one more than our clergy realizes the havoc that is being wrought by the pernicious and defective systems of education which are in the saddle to-day. His training in Philosophy and Theology as well as his zeal for the welfare of those intrusted to his care make him aware of the fact that our most insidious foes, the false philosophies of the present times, are effectively winning their way into the lives and the conduct of the young. To have at hand a volume that correctly and succinctly exposes the weaknesses and the atheistic trends in such theories of education as those based on the philosophies of naturalism, socialism and nationalism is an advantage not to be overlooked.

Not only does this volume point out the errors that have grown up and affected education since the religious revolt of the sixteenth century, but it also with sympathetic honesty gives merited praise to the elements of sound doctrine which are contained in the documents surveyed. As Dr. Maritain intimates in his Introduction, these elements of sound doctrine found in many of the present non-Catholic writers, although often stated in a solvent of bias and misguided opinion, are in reality echoes of long-forgotten Catholic tradition and teaching. This aspect of De Hovre's work will be of no small worth not only to our clergy but as well to graduate students, non-Catholic as well as Catholic. This commendable feature, although noticeable in all parts, shows itself most forceably in the fourth section, where the author treats the philosophical and educational theories of Dr. Friedrich Wilhelm Foerster. In this section Dr. De Hovre most ardroitly explains how Forester, Germany's Ideal Realist and Real Idealist, was by his own experience led to recognition and defence of most of the basic truths of the educational theory espoused by the Catholic Church.

For those charged with the administrative phases of the work of education or engaged in shaping educational policies this volume has a message that should not be ignored. To the post-graduate student in education it will prove to be a handy cyclopedia of the basic facts and principles of education. Nowhere can a student find better stated the answer to the question, Why do we educate? Here he will have pointed out for him the pitfalls to be avoided and the ideals to be sought.

Catholic and non-Catholic parents who are striving to carry out honestly their God-given mission of rearing the young will gain from the study of this work an insight that should make them more alert and aggressive in seeing to it that the local school authorities accept and apply principles that are philosophically safe.

To each teacher and in particular to those intrusted with the work of teaching Ethics and Religion this volume offers a special and most practical message which when grasped will no doubt be found in some cases disturbing but when applied will make real that progress so ardently desired. This message has been stated frankly by Bishop Keppler in the following striking terms: "As we see it, Foerster is right in pointing out what he considers the greatest defect of our religious education, viz. that we have not sufficiently grasped the significance of the expression *gratia supponit naturam* . . . It is important for us to make clear at the outset that a sound natural ethics is not contrary to Christian Morality but rather preparatory to it . . . If, in our moral teaching we had taken the pains to point out the natural basis of the fundamental principles of Christian and Catholic ethics such as self-denial, mortification, fasting, keeping holy the Sabbath day, humility, etc.; if we had made use of natural motives side by side with, and even before, supernatural ones, we might possibly have avoided the present situation, in which our ethics is held in contempt by many and looked upon as unreasonable, outworn and out of date."

THE CHILD'S BOOK OF GREAT POPES. Cecil Kerr. Longmans, Green and Co., London, New York, Toronto. 1931. Pp. 124.

The poet Longfellow in his well known lines on lives of great men states a far-reaching principle concerning the educational worth of biography. *The Child's Book of Great Popes* has effectively provided for the application of this principle. In thirteen short but interesting chapters, wherein is graphically told the story of such outstanding characters as St. Peter, Pope Leo the Great, St. Gregory the Great, St. Stephen III, St. Leo III, St. Nicholas I, Hildebrand, Urban II, Adrian IV, Innocent III, The Tamer of Kings, St. Celestine V, The Hermit Pope, the last great Medieval Pope, Boniface VIII, and Gregory XI, the Pope who came back to Rome, the author gives the child models that cannot but leave a lasting impression. In his pictures of these outstanding leaders of Holy Church he has clothed the story of their lives in language that will grip the child's interest and arrest his attention. With most persuasive power he teaches in each story one great moral and by artfully employing the principle of repetition he aims to get that moral assimilated. The moral taught is that so strikingly stated by St. Matthew: "Seek ye first the kingdom of God and His Justice and all those things will be added unto you."

SIMON BRUTE DE REMUR, First Bishop of Vincennes. Sister Mary Salesia Godecker, O.S.B., Ph.D. St. Meinrad Historical Essays, St. Meinrad, Indiana. 1931. Pp. xliii+441.

This volume is a distinct contribution to the ever-increasing historiography of American Church history. The work represents years of exhaustive study and research in archives here and abroad. Despite the fact that no manuscript material has suffered more from vandalism than the personal papers of the Right Rev. Simon Bruté de Rémur, First Bishop of Vincennes, the author has succeeded in tapping all available sources and has presented us with a remarkable study of the life and work of this great pioneer. In every page of this large volume there is evidence of industry and careful research on the part of the writer. Facts and statements are supported by abundant references. A portion of this work was submitted as a thesis for the doctorate at the Catholic University of America.

The aim of the author, as stated in the foreword, is to ransom from oblivion the story of a supereminent life. While hosts of worthy prelates have found their biographers, one of the most learned and influential apostles had evidently been forgotten. The writer renders an inestimable service to American Church history by portraying the life of this leader of the Church.

The story of the birth, training, education, trials, hardships and death of Simon Bruté de Rémur is depicted in a clear, forceful and interesting narrative. Simon Bruté was born in Brittany in 1779 and as a child passed through the terrible days of the French Revolution. Abandoning the study of medicine, he decided to enter the priesthood. He studied at the Seminary of St. Sulpice in Paris and a few years after his ordination he joined the Sulpician Fathers. In 1810 he came to America and for twenty-four years he spent his life teaching at St. Mary's College in Baltimore and Mount St. Mary's College at Emmitsburg. While a teacher in these institutes he trained many of the men who later became the leaders of the Church in America. After having declined episcopal appointments for many years he was finally made bishop of the newly established diocese of Vincennes. Although he was Bishop of Vincennes only five years (1834-1839), he has merited the title of Father of the Church in Indiana. While bishop of Vincennes he showed himself to be one of America's foremost educators by establishing the first complete free school system in the State of Indiana. After his brief episcopacy he died esteemed, loved and venerated by all. Thus ended the life of the true apostle, educator, director, priest, and pioneer bishop.

No one with a knowledge of the progress of the Church will deny that practically every phase of development witnessed by the American Church within the years 1810 and 1840 bears the touch of Simon Bruté's efficiency. His humility, piety and learning made him a model professor, while his cheerful manner and eminent holiness made him one of the most influential leaders of souls that America has known. It was Father Bruté who educated many of the bishops and priests who evangelized the United States and in consequence of this he is frequently referred to as the father of the American clergy.

The inclusion of numerous reproductions of maps, letters, portraits and sketches greatly increases the value of this biography. A good index greatly facilitates the use of the volume, the material make-up of which leaves nothing to be desired. A portion of the work was prepared as a dissertation for the degree of Doctor of Philosophy at the Catholic University.

THE HOUSE OF GOLD. Sermons by Father Bede Jarrett, O.P. Cathedral Library Association, New York. 1931. Pp. 292.

The sermons contained in this volume were preached by the author in the Church of Our Lady of Lourdes of New York during the Lenten season of 1930. Seventeen of them deal directly with Marriage and the Home, the Christian Interpretation of Love, Mixed Marriages, and Education. Ten are devoted to the events in the life of our Lord commemorated during Holy Week. The remaining few discuss general aspects of Christian Character and Temptation. The topics selected afforded the preacher an opportunity to interpret American life to his hearers in a practical manner. His English culture reënforced by wider scholarship, deep spiritual feeling and broad sympathies is revealed throughout these sermons with a force that gives them unusual appeal.

Many are unconscious of the subtle processes of change in character and outlook on Catholic idealism. Unless from time to time the fundamentals of spiritual truth are reässerted forcefully and indiscriminate views are brought to judgment before them, Catholic life will be subjected to serious menaces which are more significant because not adverted to. Nowhere is this more truly the case than in respect of Catholic ideals of love, marriage and everything sacred in home life. Father Jarrett's sermons render this service with striking effect. His practical insight is reënforced by a pleasing style. His zeal for souls is strengthened and not weakened by sympathy with life. He shows throughout the volume a poise which wins and holds the confidence of those whom he wishes to influence.

It is not always easy to do good to those in need of it. Be too easy with them and you lose the reënforcement of your lesson that tact and force supply. Be too exacting and you lose the confidence which opens hearts to your instruction. Two readings of Father Jarrett's sermons convince the writer that he has mastered and used the golden mean. He is close to life and close to the spiritual truths which are the law of life. Pastors would do well to study these sermons and commend them for spiritual reading to the laity. They offer to the preacher commendable examples of a method which combines force with sympathy, and directness with tact, in setting forth the claims of spiritual ideals on those who wish to be guided by the spirit of Christ in daily living.

PRAYER. By Dom Thomas Verner Moore, Monk of the Order of St. Benedict. B. Herder Book Co., St. Louis. 1931. Pp. 219.

The contents of this volume make available to the general reader the instructions given by the distinguished author to the Benedictine Oblates of St. Anselm's Priory at the Catholic University. Some of the chapters have appeared in *The Placidian* and THE ECCLESIASTICAL REVIEW. Although the Benedictine tradition and practice receive particular attention, as one would expect, the author does not overlook other interpretations and methods of prayer and meditation. There are many methods of both prayer and meditation cherished in Catholic piety, all of which rest on the same fundamental truths of the spiritual life, and point to identical duties and privileges. It is a singular merit of Dr. Moore's volume to have set forth with compelling simplicity these elementary truths, and in doing so to have undermined many fallacies which do no little harm. Some seem to think that meditation must be confined to one rigid method. When that method is found ineffective or distasteful, one feels excused altogether from any effort to meditate at all. But when we are told that "meditation consists essentially in setting apart a certain period of time to study spiritual *principles for personal practical ends*" (p. 29), we meet a definition that respects no fallacy of evasion. Freedom in doing this has its dangers for some who find strength in following a set plan. But when luminous spiritual conviction and appreciation possess one, a particular technical method becomes of secondary importance.

Another merit of Dr. Moore's work is found in the interpretation of holiness that brings it near to one as a direct obligation of the believer. Many picture it as a state of union with God that is so remote from everyday life and acting as to excuse the multitude from practical concern about it. But by appeal to the teaching

of Christ, Dr. Moore allows no such illusions any approved place in Christian character. A brief commentary on the Our Father in the chapter on Vocal Prayer emphasizes this. Many of us forget that we reveal in a subtle way a recoil against spiritual insight, against the knowledge of spiritual truth, because we dislike the discipline of vision and minimize in behavior its restraints. The exposition given in this volume takes away from such an attitude every deceptive support to which it resorts.

The author would have done well, had the task fallen within his purpose, to have discussed the practical difficulties of the faithful in dealing with distractions. They are so varied and annoying that help in respect of them is always a real service to souls. His competence as a psychologist and his experience as a religious would give to his suggestions first-rate authority. While one may not share his optimism as to the restoration of family prayer in the home, greatly as it is to be desired, one will read the chapter on it with delight, as a picture of an ideal back to which our hearts turn as our steps and habits lead us away from it. The concluding chapter on the Divine Office is of particular value to priests. It stresses afresh the claims of that clerical duty which rests on the majestic rôle that it is intended to play in fostering the priestly ideal and perpetuating the ministry of worship and prayer.

LA ESCUELA MISTICA CARMELITANA. Por el P. Crisogono de Jesus Sacramentado, Carmelita descalzo. Editorial Mensajero de Santa Teresa y de San Juan de la Cruz, Madrid. 1930. Pp. 458.

Father Crisogono presents us with a history, not of Carmelite mysticism, but of the Carmelite School of Mysticism. According to him a school of Mysticism is neither mere mystical experience nor the theology of mysticism without experience, but the union of experience and the theology of experience. As such the Carmelite School of Mysticism begins with St. Theresa and St. John of the Cross. Their works are the codex of the school and nothing of importance can be added to their doctrine. This doctrine has been transmitted by living teaching and cannot be fully appreciated by a mere study of the written texts. To wear the habit of the founders and live their life is a necessary condition for anyone who would speak with judicial appreciation on the doctrine of the masters of Carmel (p. 21).

According to Father Crisogono, Carmelite mysticism prior to St. Theresa and St. John of the Cross found its chief expression in the *De Institutione Primorum Monachorum*, a work which he

attributes to the twelfth century but which finds its source in the fountain of Elias the Thesbite. All schools of mysticism have made a contribution to the river of thought which commences with Elias, is continued in the *De Institutione* and finds its perfection in St. John of the Cross and St. Theresa. Father Crisogono then gives a very brief review of the Mysticism of the ages which he regards as having made a contribution to the Carmelite tradition. His treatment of St. Theresa and St. John of the Cross is naturally more complete, as also of their immediate successors and the seventeenth and eighteenth century Carmelites. He gives a very full account of the controversy that developed out of the writings of Poulain and Saudreau. The work is particularly valuable for the full account of the Theresian Congress and the Congress of St. John of the Cross.

Father Crisogono is hardly to be followed in his extreme Carmelitic attitude. If what he says is to be taken at its face value, only those who have been through a Caremlite novitiate could speak with authority on the teaching of St. John of the Cross and St. Theresa. But the living experience which is necessary to understand the great masters of Carmel is not confined to the life of any one order. It is the common life of the Church under the guidance of the Holy Spirit. Genuine mysticism cannot be divided into really distinct schools and the true mystics are differentiated by local coloring rather than essentially distinctive traits.

ST. PAUL AND HIS TEACHING. Lectures, edited by the Rev. C. Lattey, S.J. B. Herder Book Co., St. Louis. 1930. Pp. 159.

This little volume contains a series of lectures on the teaching of St. Paul, delivered in Aberdeen during the winter of 1928-29. It is a companion volume to *The Bible* which appeared in 1926.

The first lecture, "Life and Letters," by the Rev. C. A. Corbishley, gives the historical, literary and geographical background for the understanding of St. Paul's mind and activity, and a general description of his work. The second lecture, "The Divinity of Christ," by the Rev. A. Bonnar, presents a study of the most important Christological passages in St. Paul's Epistles. In Phil 2:6, he accepts the strange and impossible interpretation (it is not a translation!) of the otherwise so excellent *Westminister Version:* He "did not set great store on his equality with God" (p. 55). The third lecture, "The Church," by the Rev. R. A. Knox, is a fine description of the Church as the mystical body of Christ. The fourth, "The Holy Eucharist", by the Rev. T. E. Bird, purports to answer the questions whether the "Lord's Supper" is an inven-

tion of St. Paul, or whether he "transformed a simple farewell supper . . . into a sacramental institution," or whether he elaborated "the original Supper by adding to it accretions borrowed from the Heathen mystery-religions" (p. 87). The fifth lecture, "The Second Coming," treats the Parousia problem.

Every one of these lectures, although intended for a general audience, is a noteworthy contribution to scholarship. The volume illustrates how the interest of English Catholics in the Sacred Scriptures under the leadership of brilliant scholars is rapidly increasing. May the time come soon when we in America can show a similar effort in the promotion of Biblical knowledge.

DIE GEFANGENSCHAFTSBRIEFE DES HEILIGEN PAULUS. Übersetzt und erklärt von Dr. Max Meinertz und Dr. Fritz Tillmann. (Bonner Testament, Bd. VII.) Peter Hanstein, Bonn. 1930. Pp. 169.

This new edition of the "Epistles of the Captivity" in the famous *Bonner Testament* deserves, even more than the former editions, unlimited praise and recommendation. It is a masterpiece of erudition and editorship. Fortunately the poor paper of the former editions has given place to excellent material.

The general question of the "time of composition" of the Epistles is treated by Professor Meinertz. The translation and interpretation of Col., Eph., and Phlm. are also his work, whereas Professor Tillmann treats the Epistle to the Philippians.

It is impossible to go into details. But special attention must be called to the valuable extra dissertations on various problems, e.g. the "doctrine of Angels" (p. 307), the "Pauline Mysticism" (p. 227), the "Pauline Christology" (pp. 24 ff.), the "elements of the world" (pp. 31 ff.), the "Church" (pp. 70 f.), the "concept of Matrimony" (pp. 99 f.), the "slave problem (pp. 106 ff), "Bishops and Deacons in Philippi" (p. 129), etc. The interpretation is based on an exhaustive investigation of all the problems involved and on a thorough perusal of all the important recent literature.

As to the interpretation of Phil. 2 : 6, it is impossible to agree with Tillmann. What does this translation mean: "He who was in the form of God did not believe that He should stick (egotistically) to His being equal with God"? This interpretation (not translation!) of the original *harpagmos* does not convey proper understanding and is certainly against the *sensus communis* of the Fathers.

It is just as impossible as Lattey's translation: "He did not set great store on his equality with God".

The volume is indispensable to the New Testament student.

THE APOCALYPSE OF ST. JOHN. With Expositions to Each Chapter. By Robert Eaton, Priest of the Birmingham Oratory. With a Preface by the Rev. T. E. Bird, D.D., Ph.D., Vice-President and Professor of Sacred Scripture at Oscott College, Birmingham. B. Herder Book Co., St. Louis. 1930. Pp. 176.

According to the Preface, the author "has had in mind the intelligent Catholic reader who is eager to know more about the Sacred Writings, but who cannot afford time for prolonged study" (p. 8). But even in view of this purpose, or, just because of this purpose, the few introductory notes in Chapter I are too meager. They are hardly sufficient to prepare an adequate understanding of this mysterious book. All critical discussions are left aside. Only Allo's standard work on the Apocalypse is quoted, several times.

Although the notes are altogether too brief, they give the reader at least a general idea of the Apocalypse.

It is to be regretted that Chapters IV ff. are not provided with short head-lines to inform the reader of the contents.

JESUS ET SES APOTRES. Par l'abbé Felix Klein, Professeur honoraire à l'Institut Catholique de Paris. Lettre-préface de S. Em. le C^{al} Verdier, Archéveque de Paris. Bloud & Gay, Paris. 1930. Pp. xi+318.

The title of this book would lead one to expect a description of the relationship between Christ and His Apostles, whereas in reality it is, as Cardinal Verdier in his Preface to the volume remarks correctly, a work of the public life of Jesus. As a matter of fact, a number of episodes and events treated in the book have hardly any direct relation to the Apostles at all.

Apart from this, the author offers interesting reading on Christ's public ministry. According to his own chronological scheme he presents in thirty-one chapters the most important events of Christ's life in an attractive and plastic style. He has a gift to paint—so to speak—the scenery before our eyes. Although we have here popular meditations rather than critical studies—all critical controversies are avoided—the author shows that he is well acquainted with the burning questions in this field. Without mentioning controversies, he offers his own views, which are most carefully considered. For popular reading the book deserves hearty recommendation.

LEXICON GRAECUM NOVI TESTAMENTI. Auctore Francisco Zorell, S.J. Editio altera novis curis retractata. (Cursus Sacrae Scripturae.) P. Lethielleux, Paris. 1931. Pp. xxiii+1502.

The well known Greek Lexicon to the New Testament by F. Zorell appears here in its second edition, which is in numerous points an improvement. The author abstains from giving evidence for the specific use of various words from the Papyri and Inscriptions because the Lexicon "excrevisset in molem justo majorem" (p. viii). We would not mind a heavier volume with more exhaustive information.

However, for the ordinary daily desk use the Lexicon is to be highly recommended.

Literary Chat

An international committee was created in 1929 to make provision for a monument to Cardinal Mercier at the Institut Superieur de Philosophie in Louvain, which His Eminence under direction of Pope Leo XIII founded and directed. On 7 May it was dedicated with unusual solemnity in the presence of the King and the Queen of Belgium, Cardinal Van Roey, Bishop Ladeuze, Rector of Louvain University, and a large gathering of eminent scholars and churchmen. The Report of the exercises contains the text of the addresses. They furnish an interpretation of the career of the great Cardinal that sets forth impressively his influence on philosophy, theology, science, and spiritual life. He was a world figure in ecclesiastical life, and one of the leaders in modern thought and in the work of exploring the harmonies between reason and faith. Although the recent war made him a world figure in international political life, the only reference to this source of his distinction that was noticed in the Report is one that is of peculiar interest. During the German occupation of Belgium, Mercier carried on a discussion with the German Governor General concerning the influence of the philosophy of Kant on German thought and policy, to which the former ascribed the final cause of the war.

When the Cardinal was made Archbishop of Malines, he asked the Holy Father to permit him to devote a portion of his time and energy to a continuation of his work in philosophy and science. The permission was given, but the demands of new duties made it impossible for him to continue his scientific work. Aside from occasional scientific discourses he published no more in that field. He did, however, write seven volumes of Pastoral Letters and three on the spiritual life in this last period of his literary work.

Many years will pass before the figure of Cardinal Mercier can be seen in its true proportions. Later scholarship that will enjoy a wide outlook upon events when they are adjusted in the settled quiet of history, will have the task of showing his abiding power in a world that knew turmoil in thought and disruption in war. No later estimate of him will dim his glory or revise the universal judgment that gives him a place among really great men.

The Conversations of Malines, undertaken to further the cause of the re-union of the Anglican Church with Rome, are referred to briefly. The

Report that occasions these lines contains no addresses. It can possibly be obtained through the University of Louvain.

A recent Pastoral Letter of the hierarchy of Belgium is devoted to the ideals of Christian marriage. It speaks favorably of the proposal that those about to marry seek on their own initiative health certificates from competent physicians. But the Bishops are opposed to any such regulation by law. We published in our issue of October 1929 an article by Dr. Lawrence Flick, an eminent authority in medicine, in which he advocated such a step under the same reservation.

Priests who take an active interest in problems of Social Justice may be glad to know that the Catholic Union for Social Science at the Catholic University of the Sacred Heart at Milan offers a prize of twenty thousand lire for the best original work submitted in competition, on "The Influence of the Encyclical *Rerum Novarum* on Contemporary Social Life and Thought". The works submitted must be original, and may be confined to a study of any particular country. The time for presenting essays expires 31 December, 1931.

When one realizes how much the study of classical Latin has done to keep the names and culture of classical days before the attention of the world, one will readily see the value of acquainting our high school pupils with the treasures of Church life as preserved in its literature. Reference was made in our issue of May 1931 to the service rendered by a volume of readings from the Confessions of St. Augustine, which is the first test of the kind along modern pedagogical lines. A more modest effort in this direction is made in a booklet of 102 pages containing readings from the rich stores of the Church. (*Selections from Ecclesiastical Latin.* Compiled by the Rev. William V. Groessel, M.A., Instructor in Latin and Greek, Pio Nono High School, Milwaukee. Bruce Publishing Co.) The choice ranges through selections from the Breviary, Scripture, the Mass, liturgical prayers, the Father and Doctors, historical hymns, to the Encyclicals of Pope Pius XI.

The compiler notes the contrast between modern prayers and those older forms whose beauty, rhythm and incisiveness leave haunting memories with one. He hopes to awaken appreciation of the beauties of the liturgy and of so much that is hidden from ordinary attention by offering his work as an adjunct to the course in high school Latin. It is quite in keeping with the liturgical revival that is witnessed on all sides, and deserves cordial commendation on this and on other counts. An adapted vocabulary in thirty pages removes all inconvenience for the student. Only meanings required for a correct translation are given.

Dramatic Stories of the Bible by the Rev. Thomas D. Williams (John Murphy Co., Baltimore. 1930. Pp. 379) is a work that will help those who instruct children in the meaning and use of the Bible. "Tell me another" is usually the child's way of showing approval for the story one tells to it. All boys and girls like stories and never tire of hearing of noble deeds by noble men and women. Their willingness to listen often beggars our store of interesting topics. Any parent, teacher or priest will agree to this fact. Father Williams in his *Dramatic Stories of the Bible* has come to the aid of every parent and teacher. From the greatest of books, the Divinely inspired Bible, he has taken the greatest of characters and painted them in ways that hold attention. No better introduction to a knowledge of Biblical lore can be recommended for our Catholic children.

A member of the Congregation of the Poor Child Jesus has translated fifty short meditations on *Jesus the Crucified,* taken from the writings of the Foundress, Mother Clare Fey. Thought is directed toward the details of our Divine Lord's appearance and person and to His experience in the work of salvation. Corresponding lessons are drawn from the meditations in the form of short prayers and

appeal to spiritual ideals. (*Jesus the Crucified.* Benziger Brothers, New York. Pp. 145.)

The *Irish Ecclesiastical Record* for 1 March, 1931, publishes a short discussion of the infallibility of the Holy Father's Encyclical on Marriage in reply to an inquiry. Recalling the words of the Code to the effect that we are not to understand that a thing has been dogmatically declared or defined unless this is manifest, the *Record* speaks as follows: "There is nothing in the new Encyclical of Pius XI which would oblige us to regard it as a solemn definition. It is obviously an example of teaching through the medium of the *magisterium ordinarium.* It propounds doctrine already defined or representing the unvarying tradition of the Church, and to that extent its teaching is infallible. Such infallibility would not extend to any reasons or explanations that might be added."

The Liturgical Press, Collegeville, Minnesota, has published a second edition of the *Funeral Mass and Burial Service for Adults,* compiled by Cuthbert Goeb, O.S.B. The Latin and English texts are printed in parallel columns. The general use of such a book of prayer for the faithful at funeral services should be encouraged. The mind of the Church and a spiritual message to the living will be found expressed with singular effect in these ceremonies. The hurry with which they are so often conducted is hardly in keeping with the profound truths that inspire them. Copies of a booklet like the present one might be placed in the pews for funeral Masses with the request that they be left there. Even copies that disappear will have value in the hands of those who take them away. The cost would be trifling. The service would be great.

The Jesuit Father A. Vermeersch has issued the seventh edition of his work on the Sacred Heart (*Pratique et Doctrine de la Devotion au Sacré Cœur.* Vol. I: La Pratique. Pp. 806. Etablissements Casterman, S.A., Editeurs Pontificaux, Tournai ou Paris. 1930). This edition is revised and enlarged and brought into harmony with the Encyclical *Miserentissimus.* Five hundred pages are devoted to meditations on the Sacred Heart. One hundred and fifty pages are given to liturgical elements in the devotion, including the texts of Masses and Litanies. Nearly one hundred pages are taken up with the texts of prayers.

The size of the work, six inches by four, is hardly in keeping with its eight hundred pages. It is not convenient to handle. But the range of its contents and the scholarship that produced the book will lead one to overlook this in view of the great advantage of having such an encyclopedic collection of material at hand. The second volume, which has not yet been received, discusses the doctrine of devotion to the Sacred Heart, and the well-known promises.

Marie Eustelle Harpain, little known perhaps to most of us, is brought to our attention by a small volume carrying the name as its title. (B. Herder Book Co., St. Louis. Pp. 93.) The work is an adaptation from a French life that was crowned by the French Academy. This volume is from the pen of Hersey Waucope.

In the Introduction, the Rev. R. H. J. Steuart, S.J., offers some appreciations of biography and particularly of Lives of Saints that many readers of these have often shared but failed to express. We read, for instance, "In the mind of the average reader the saints have formed a class altogether remote from the ordinary run of humanity with which he is acquainted; they might as well be the inhabitants of another planet; they hardly touch actuality at any point." Father Steuart complains that Marie's first biography erred in just this way. But he finds in Miss Waucope's work an admirable account that represents her as an humble working girl who lived in circumstances that we can visualize, overcame an adverse environment, entered a convent and left it, returned to her labors, earned her pay, supported her home and through it all rose to heights of sanctity. She was born in 1814 and died in 1842. The cause of her Beatification was opened in 1921.

Marie found little help from confessors, and little apparent sympathy from a bishop. But the discovery of a missionary priest who understood and guided her, helped her to find her way and to reach a rare degree of spiritual development. Although she founded no community, one was founded in her memory, the Society of the Handmaids of Jesus Christ in the Blessed Sacrament. Its members care for churches and serve the poor. Some of them live in community at Toulouse. Many of them live in their own homes. All of them cherish devotion to the Blessed Sacrament, which was the central factor in Marie's spiritual life.

Priests who are interested in deeper problems of social justice will find interesting a little book by the Rev. Patrick Casey, M.A., in which the author expresses the belief that steps toward wider diffusion of private property should become a direct purpose of political life. Agreement or disagreement with the measures proposed is for the reader a matter of secondary concern. What is of final importance is to win attention to the problem, and stimulate thought about it. We defend the moral right of private ownership in preaching and teaching, and give too little attention to conditions that make the right futile in respect of millions.

The moral and spiritual consequences of inadequate income and insecurity, apart from personal fault, are obstacles to true progress with which the Church must deal, as the Holy Father declares with such force in his recent Encyclical Letter on Reconstructing the Social Order. To remain aloof from the situation is tantamount to a belief that it does not concern the priesthood. To assume that conditions cannot be improved is to abandon effort to make the ideals of Christian living a power in society. To leave reform effort to forces other than spiritual is to invite every impulse of extreme radicalism into action. To hold that such questions are political and therefore beyond our field is equal to saying that religion has no place in the struggle for justice, and to overlook the spirit and teaching of the supreme head of the Church.

The actual solution of the problem is as yet hidden from us. The one proposed in Father Casey's booklet expresses a hope at least and invites thought. It is by the hope that springs from a great ideal and the thinking of all cultured men that we must be guided as we move toward the solution for which all lovers of humanity are longing. (*The Distributive State.* The Kaufer Co., Seattle, Spokane and Vancouver, B. C. Pp. 75.)

Another booklet is added to the growing literature that deals with instruction in purity, by the Rev. Lionel E. Pire, C.PP.S. (*The Heart of a Young Man.* Talks on Personal Purity. Frederick Pustet Co., Inc., New York and Cincinnati. Pp. 77.) The author expresses the belief that this problem of boys and young men has not received the amount and quality of instruction that they desire and need. He speaks of three boys about fourteen years of age who came to him for a "talk" while he was conducting a mission. They had heard his sermon the evening before on Purity, and wished to ask further information, since they "could not ask Dad about such things".

Commendable frankness will be found in the booklet. Its lessons are given in words that are easily understood, and they are directed toward feelings and personal and social experiences with which every boy is familiar. Parents and teachers will find help in it and boys themselves can read it with great profit. It bridges the chasm created by traditional reluctances and an evident duty. Dr. Paul H. Furfey commends it highly in a brief Introduction.

Books Received

THEOLOGICAL AND DEVOTIONAL.

CHRIST, OUR BROTHER. By Karl Adam, Professor in the University of Tübingen. Translated by Dom Justin McCann, O.S.B. Macmillan Co., New York. 1931. Pp. vii—210. Price, $1.75.

THE HOLY GHOST. By the Rev. John M. T. Barton, D.D., Lic.S.Script., Professor of Holy Scripture at St. Edmund's College. Introduction by George Johnson, Catholic University. (*Treasury of Faith Series,* 5. General Editor: The Rev. George D. Smith, Ph.D., D.D., Professor of Dogmatic Theology at St. Edmund's College, Old Hall.) Macmillan Co., New York. 1931. Pp. x—74. Price, 0.90.

MY SINS OF OMISSION. An Average Catholic's Examination of Conscience. By Jacques Debout. Translated by J. F. Scanlan. Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis. 1930. Pp. 90. Price, $0.90 *net.*

THE MORAL ORDER and MARY, THE MOTHER OF JESUS. Six Addresses Delivered in the Catholic Radio Hour. By the Rev. George Johnson, Ph.D., Associate Professor of Education, Catholic University of America. National Council of Catholic Men, Washington, D. C. Pp. 61. Price, $0.15; $6.00 a hundred.

THIS CATHOLIC RELIGION. By the Rev. James A. Magner, Ph.D., S.T.D. Richard A. Mayer and Associates, 525 S. Dearborn St., Chicago. 1930. Pp. 160. Price, $0.75.

THE MYSTICAL BODY OF CHRIST. By the Right Rev. Monsignor Canon Myers, M.A., President of St. Edmund's College. Introduction by Patrick J. Healey, D.D. (*Treasury of Faith Series,* 19. General Editor: The Rev. George D. Smith, Ph.D., D.D., Professor of Dogmatic Theology at St. Edmund's College, Old Hall.) Macmillan Co., New York. 1931. Pp. ix—86. Price, $0.90.

CAMPAIGNERS FOR CHRIST HANDBOOK. By David Goldstein. Thomas J. Flynn & Co., Inc., Boston. 1931. Pp. xii—339. Price, $1.00.

SQUIRE OF CHRIST. St. John Lalande, S.J. By Neil Boyton, S.J. (*Mission Series*—No. 9.) Jesuit Mission Press, Inc., New York. 1931. Pp. 31. Price, $0.10; $7.00 a hundred.

CAN THE CHURCHES UNITE? By W. I. Lonergan, S.J. America Press, New York. 1931. Pp. 8. Price, $0.05.

COMPANIONATE MARRIAGE. By Jones I. Corrigan, S.J. Address delivered over WNAC, Boston, 29 February, 1931. America Press, New York. Pp. 8. Price, $0.05.

"LE PROBLÈME DE DIEU" D'APRÈS M. ÉDOUARD LE ROY. Par J. Maréchal, S.I. Extrait de la *Nouvelle Revue Théologique,* Mars-Avril 1931. Imprimerie des Établissements Casterman, Tournai; Nouvelle Revue Théologique, Louvain.

STARVE OR STEAL? By the Rev. James M. Gillis, C.S.P. Reprint of editorial from *Catholic World* of May, 1931. Paulist Press, New York. Price, $0.10; 20 copies, $1.00; $3.50 a hundred; $30.00 a thousand.

THE FAITH OF A PROTESTING LAYMAN. By William Ashley Anderson. Paulist Press, New York. Pp. 24. Price, $0.10; 20 copies, $1.00; $3.50 a hundred; $30.00 a thousand.

EXTREME UNCTION. By the Rev. J. P. Arendzen, Ph.D., D.D., M.A. Introduction by the Rev. Francis X. Talbot, S.J. (*Treasury of Faith Series,* 28. General Editor: The Rev. George D. Smith, Ph.D., D.D., Professor of Dogmatic Theology at St. Edmund's College, Old Hall.) Macmillan Co., New York. 1931. Pp. viii—87. Price, $0.90.